

Introduction to Upanishads



(Based on the lectures of Swami Paramarthananda Saraswati)

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मुण्डक उपनिषद्

आहार निद्रा भय मैथुनञ्च सामान्यमेतत् पशुभिर्नराणाम् ।
बुद्धिर्हि तेषामधिको विशेषः बुद्ध्या विहीनः पशुभिः समानः ॥

When we compare the human beings and all the animals, there are so many things common between them like

- ♦ आहार – both of them take food for their survival;
- ♦ निद्रा – generally both take rest after food;
- ♦ भयम् – the feeling of insecurity, threat from outside world and taking steps to protect themselves, so that the feeling of insecurity is also common to the animals and to the human beings;
- ♦ मैथुनम् च – the propagation of their species the सन्ततिः, that is also common to animals and the human beings.

So if the human being is like an animal in all these respects then what makes a human being the roof and crown of the creation? What makes a human being the head over the shoulders so high? बुद्धिः हि तेषाम् अधिको विशेषः – there is one faculty which makes the human being far superior to the animals and the plants, and that is बुद्धिः – the discriminative faculty, knowing faculty. Therefore, बुद्ध्या विहीनः – if you take this one faculty from the human being then there is no difference between the human being and the animal. Perhaps human being may become even worse than the animal without that faculty. Therefore, the unique faculty, which makes a human being great, is his बुद्धिः. Because of this बुद्धिः or the knowing faculty, the human being is

able to study his life, learn from his life's experiences and project the future and have clear goals with regard to his life and future and consistently and carefully work for the fulfillment of those goals. Thus, because of बुद्धि: faculty human beings are capable of having goals and work for their fulfillments.

In संस्कृत, these human goals are called पुरुषार्थः. These पुरुषार्थः's are possible only for human beings as the animals do not have any thought-out goals and so they do not work for their fulfillment also. Whatever goals the animals have all those are instinctive and programmed goals. They work for their survival and propagation and that alone is their goal. Therefore, human beings are unique because of their बुद्धिः. And, because of this intellectual faculty, they are capable of having पुरुषार्थः. One human being himself has got so many goals. And from human beings to human beings the goals are many and varied and often are diagonally opposite. On analysis, we find that superficially, there are many goals but in and through all these different goals a human being is seeking only one goal – it is आनन्द, happiness or fulfillment. Therefore, through money, a person seeks आनन्द alone, through various gadgets, he seeks आनन्द alone, and through position and fame, he seeks आनन्द alone.

How to prove logically that human being seeks आनन्द alone? A person buys a particular thing from the market, hoping that this will be very useful to me and its presence will give me आनन्द. Hoping to get that आनन्द he bought that particular object and he started using that and slowly that object began to give troubles. Now I find: “I bought this

object so that I will get some entertainment and आनन्द and as long as it gave आनन्द, I had that. The moment it started giving troubles I think of disposing it off". Thus, human mentality has only one thought: 'I want आनन्द'. What does not give आनन्द and what gives दुःखम्, I dispose it off. Therefore, आनन्द is the only goal of every human being. It need not be said that पुरुषार्थः of the human being, because the word पुरुष means a human being. अर्थ means goal. Animal cannot have पुरुषार्थः because animal is not a पुरुष. For the fulfillment of this आनन्द, every human being is struggling in his own way and not only that all the human beings are working for improving human happiness alone. Now in this human struggle to lead a happy life, to have fulfillment, our scriptures also try to help us. The fundamental scriptures – वेदs, called so because, they are sources of knowledge, विदन्ति पुरुषार्थम् अनेन इति वेदः – that with the help of which a person can know what is the goal and how to accomplish the goal, in short, '*A source of knowledge* is called वेदः'. These वेदs are supposed to be the revelations to the ऋषिs and the ऋषिs have given down this traditionally to us. Thus, in the form of परम्परा the Vedic scriptures have come down and since the ऋषिs have heard these teachings in their meditation they are also known as श्रुतिः – '*that which is heard*' by the ऋषिs. Therefore, they are called as Revealed Scriptures or Revelations. These scriptures also assist the human beings in his pursuit. These scriptures also talk about the ultimate goal of human beings – परमपुरुषार्थः – the आनन्दः. They point out that आनन्द – which is the ultimate goal of every human being in and through every pursuit can be classified into two types based on the source of आनन्दः –

1) **विषयानन्दः**: The आनन्दः coming from the external source – बाह्यविषय, either in the form of various objects or in the form of people or in the form of situations like weather condition, temperature etc. All this आनन्दः whatever be the external source, in the शास्त्र it is called विषयानन्दः. Majority of people are working in the field of the विषयानन्दः alone, are trying to identify the external source, so that they can acquire the external source or go to that external source so that they can be happy. So Identification, Acquisition and Enjoyment – is विषयानन्दः.

Then the वेदs say that this is not the only source of आनन्दः.

2) **आत्मानन्दः**: There is another source also, which is not an external source but which is an internal source of आनन्दः, which internal source the शास्त्र names as आत्मा. The inner self, the real nature, the core of the individual, name whatever you like, in संस्कृत it is called आत्मा and the scriptures point out that this आत्मा which is not external, which belongs to you, this also is a source of आनन्दः. And this inner source of आनन्दः we can call as आत्मानन्दः.

What are the two source of आनन्द now? आत्मानन्दः and विषयानन्दः or ब्रह्मानन्दः and अन्तरानन्दः. Now the question comes ‘if there is an inner source of आनन्दः, how come majority of human beings are going after external आनन्दः?’ {कथिल वेण्णेय् वचिण्ड नेयिण अलैयिरान् (When you have butter, why seek ghee?)}. The scriptures point out that the inner source of आनन्दः is unfortunately गूढः – hidden,

unknown. Like a treasure under the ground. Similarly this is not known, गूढमनुपविष्टम् गुहाहितम् गह्वरेष्टम्. How to acquire the आत्मानन्दः?

That also the scriptures point out. It is exactly like acquiring a treasure. A man having a small piece of land whose underneath is a treasure, which he does not know. And even though because of the treasure he is very rich since he does not know his wealth he is a poor person because he does not have an employment, he does not have any other source of income and therefore he is a poor person, because of his ignorance regarding the treasure underneath. Then what is required? Somebody should come and tell that you have a treasure underneath. Why are you suffering? And in those days the शास्त्रs talked about treasure divining, like water divining. So somebody who knows treasure divining, if you find, he comes and tells that there is a treasure underneath. And now you have identified the treasure, but the problem is still it is not in your hand. It is not enough that you identify the treasure, but also you have to acquire it, own it by digging and removing all the mud and stones.

आप्तोक्तिम् खननं तथोपरिशिलाद्युत्कर्षणम् स्वीकृतिम्
निक्षेपः समपेक्षते नहि बहिः शब्दैस्तु निर्गच्छति ।
तद्गतब्रह्मविदोपदेशमननध्यानादिभिर्लभ्यते
मायाकार्यतिरोहितम् स्वममलम् तत्त्वम् न दुर्युक्तिभिः ॥ विवेकचुडामणि
६७ ॥

Therefore the treasure diviner comes and tells, 'Identify the treasure, it is here itself?' There afterwards we have to remove the mud and stones,

own up the treasure, and have a gala time. Similarly the scriptures point out that to identify the source – the आत्मा and having identified the treasure of आनन्द, you have to acquire that treasure by removing the mud and rock – various problems at the intellectual level, at the emotional level, then the very treasure आत्मानन्द is yours. So, Identifying is called श्रवणम् process, removing the mud and rock is मननम् and निदिध्यासनम्. Through the process of श्रवणम्, मननम् and निदिध्यासनम् identify and own up the आनन्द which is your own. And this आनन्द is called आत्मानन्द.

What are the differences between आत्मानन्द and विषयानन्द? Which is better? शास्त्र itself analysis for our own sake and then it is ultimately our decision. शास्त्र does not want to impose, it only presents the pros and cons. Let us see the nature of विषयानन्द. Of course it appears to be relatively easier to acquire perhaps and majority are after it and we feel we are not alone. This is the pros. What are the cons then?

a) विषयानन्द is coming from external world. Therefore, I depend upon the external factors to be happy. That means विषयानन्द is a conditional आनन्द; depending upon so many unpredictable conditions. Therefore there is constant threat, constant anxiety, constant fear that any one of these conditions will go away.

b) Whatever is coming from outside, whatever is borrowed from outside, it is certainly not my own and therefore it is subject to loss at any time. संयोगः विप्रयोगान्तः. Because whatever is borrowed is incidental it is not natural to me, it does not belong to me. Since it has

come, it will certainly go away. Ex: suppose there is a fire upon which you have kept the vessel with water and in the water, some vegetables are there. The vegetables are hot, because below there is fire. Therefore, vegetable's heat is conditional, incidental, not natural it is borrowed. The water is hot because it is in contact with vessel, which is hot. Therefore, the heat of the water is conditional and borrowed. The vessel is hot because it is in contact with fire. Therefore, the vessel enjoys the conditional and borrowed heat; it is not natural to the vessel. Fire is hot because heat is the intrinsic nature of the fire. Heat which is intrinsic nature of fire is never borrowed from outside and therefore the heat will never go away from the fire. So what is not borrowed is not lost. What is one's own nature is not lost. Whereas the vessel will be hot only temporarily, it has borrowed the heat, when you take out the heat will become cold. Then water will become cold, and then the vegetables will become cold. So from this experiment, we know that *'Whatever is borrowed cannot stay permanently, it is impermanent; whereas whatever is natural, coming from itself, it will be permanent'*. Now विषयानन्द is an आनन्द that I am borrowing from outside. Therefore, it can never be permanent. Therefore, the second defect is it is impermanent.

What about आत्मानन्द? Since आत्मानन्द does not come from outside, it does not depend upon external conditions, आत्मानन्द is unconditional – the fluctuations of the conditions will never cause fluctuation of आत्मानन्द. Fluctuation of the water and vessel cannot disturb the heat of the fire. Therefore, आत्मानन्द is unconditional. Therefore only the second step is 'whatever is conditional is

impermanent, subject to laws, but whatever is unconditional, intrinsic, natural, coming from myself, that will be permanent, because आत्मानन्द is not coming from the world. Therefore, the world cannot blackmail me, the world cannot threaten me. Because I can say that whether you give it or not, I have got an inner source, like some people who say, 'I have no water problem. We have got the corporation water connection and of course there is a constant threat, once in two days converse, but we don't really bother about that because we have got a well. Corporation water is विषयानन्द and the well which wells up all the time, which is a good portable water is आत्मानन्द. As long as corporation water is available I will use otherwise, anyway well is there. Therefore, corporation water becomes a bonus, but there is no anxiety because I already have a well. Anyway, there is a source inside, if outside source is there wonderful, if it is not there O.K. So the world can threaten as long as my fulfillment, my happiness is dependent on that, whereas if I got well inside then I am very very comfortable, world cannot blackmail. And therefore totally depending upon विषयानन्द – external conditions to be happy, makes the life miserable. Therefore the life of a person which is dependent on विषयानन्द alone is going to be miserable, whereas a person who has discovered the inner joy, inner peace, inner fulfillment, not that he should stop the corporation water, but he should not depend upon it. Therefore, let the life be based on Self-dependence; as long as you depend upon others, it is bondage. So विषयानन्द is बन्धः. And आत्मानन्द is independence or मोक्ष. Have your own source of security, fulfillment, आनन्द, be independent – that is called आत्मानन्द. Having said this much the scriptures say that ' here afterwards it is your choice to depend

upon विषयानन्द or आत्मानन्द. Having said thus the scriptures objectively present the methods of accomplishing both the आनन्दs. And since the scriptures themselves give the method of acquiring विषयानन्द and आत्मानन्द, they are broadly classified into 2 portions

i) Prescribing the means for acquiring विषयानन्द. If you want to get happiness from external means, how to get that? So by wealth do you want to get, through wife, through children you want to get? What type of children you want? etc.

ii) Deals with how to get indigenous, natural आनन्द – आत्मानन्द.

Of these two portions,

the 1st portion of the वेदs deal with विषयानन्द, वेद-पूर्व-भाग deals with विषयानन्द,

the 2nd portion – वेद-अन्त-भाग deals with आत्मानन्द. वेदान्त is known by various names.

Since it deals with आत्मा – the inner source of आनन्द it is known as आत्मविद्या, Self-knowledge and another name is उपनिषद्, which means '*that which destroys dependence*' – dependence on external conditions for happiness. This dependence is called bondage. Therefore people blackmail me. Because I am dependent, they are able to do that. And this dependence It destroys. Therefore, it is called उपनिषद्. उपनि means आत्मविद्या, षत् (सत्) means destroyer of dependence – is the meaning of the word उपनिषद्.

वेदs are divided into two parts,

- i). वेद पूर्व भाग,
- ii). वेद अन्त भाग. We shall see the difference between these two parts.

वेद पूर्व भाग :	वेद अन्त भाग :
1) Talks about the happiness coming from outside. The subject matter is विषयानन्द or बाह्यानन्द.	The subject matter of वेदान्त is आत्मानन्द – happiness coming from oneself.
2) Since वेदपूर्व talks about आनन्द from the external factors, it is certainly promoting dependence on the external factors. Therefore, वेदपूर्व deals with dependence. I depend upon particular person, thing, or situation to be happy. Therefore, whenever happiness comes from an external source there is	वेदान्त talks about आनन्द from oneself. Naturally, I do not depend upon external factors to be happy. Therefore, I am an independent person. Therefore, वेदान्त promotes independence, freedom.

<p>certainly dependence. Therefore, वेदपूर्व promotes dependence.</p>	
<p>3) Since वेदपूर्व is talking about विषयानन्द, naturally I have to acquire all of them, because I need more and more things to derive happiness from them.</p>	<p>वेदान्त talks about happiness coming from oneself. And since one learns to depend upon oneself one does not depend upon the external factors and therefore वेदान्त promotes dropping the dependences – the external factors. Therefore, it promotes renunciation.</p>
<p>4) Just as a person who cannot walk on his own legs, makes use of a walker until his legs are strong enough. Once the legs are strong enough he will not use a walker even if he is freely gifted. He will not love to do that.</p> <p>Therefore, वेदपूर्व promotes acquisition.</p>	<p>Therefore, a free person does not want to hold on to anything. He physically holds, psychologically he does not hold to anything.</p> <p>वेदान्त promotes renunciation.</p> <p>न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानपुः (कैवल्य उपनिषद्)</p>

<p>5) Since वेदपूर्व is dealing with विषयानन्द – the आनन्द getting from external factors, naturally I have to work hard to acquire them. Therefore, वेदपूर्व promotes कर्म – doing lot of action to acquire. Because I need those external objects to be comfortable and if I need them, I should procure them. If I should procure them, I have to work for them; I have to earn money. Therefore, वेदपूर्व is कर्म प्रधानम्. It forces, persuades a person to work hard day and night so that we can acquire all those विषयाणि to be happy.</p>	<p>In वेदान्त one need not work to acquire because there is no question of acquisition at all, it is going to talk about an inner source of आनन्द; it is ज्ञान प्रधानम्. I have to identify within me. What is the source of आनन्द? What is it? And how to tap that source of आनन्द? One has to do some water divining. So that one depends no more upon the undependable, unpredictable, capricious external source. Therefore, I have to do some divining, and identifying the source of water and learn how to tap that water. Therefore, here, in वेदान्त no कर्म is required because nothing is there to acquire, but only I have to discover and therefore वेदान्त is ज्ञान प्रधानम्.</p>
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And having presented these two portions वेदपूर्व and वेदान्त, scriptures point out that, 'you are free to go after any one of these two आनन्द's. If you are interested in विषयानन्द take resort to वेदपूर्व, if you are interested in आत्मानन्द take resort to वेदान्त, whatever you want it is your choice. But one warning, 'you can take to वेदपूर्व, but statutory warning is "*it will promote dependence which is called in Vedantic language संसार*", whereas वेदान्त promotes independence – मोक्ष'.

These are the broad differences between वेदपूर्व and वेदान्त. Here वेदपूर्व has got another important role also, which is worth noting. Let us imagine a person who takes to वेदपूर्व and gets lot of विषयानन्द. But he discovers that 'when I am in विषयानन्द no doubt it is enjoyable, but since it depends upon unpredictable external factors, there is a constant anxiety exactly like our coalition government. In विषयानन्द, I do enjoy but it depends upon so many factors. I do not know which factor will desert me'. Therefore, there is a constant anxiety. Majority of people won't mind that. But there may be some people who do not want to have this anxiety. Therefore, naturally what will be his desire: 'It is because of external dependence that I am suffering? Now if only I go to वेदान्त, I can get independence, I can be happy with myself. Whether money is there or not, people are with me or not, house is with me or not, 'आत्मन्येव आत्मना तुष्टः (गीता)'. Suppose a person understands the limitation of विषयानन्द and he develops a desire for आत्मानन्द – the scriptures point out that even after developing a desire for आत्मानन्द one cannot directly go to वेदान्त. Because desire alone is not enough, one requires qualification to enter the वेदान्त. He should continue in वेदपूर्व

even after developing a desire for आत्मानन्द. And when he continues in वेदपूर्व, he has to make some modifications in his कर्म's and the modified कर्म's which the scriptures themselves assist, the refined कर्म's given in वेदपूर्व itself, will prepare him for coming to वेदान्त. वेदपूर्व has two fold benefits:

- 1) It can provide a person with विषयानन्द.
- 2) It can provide a person with required qualifications to go to आत्मानन्द.

Therefore, every person has to go through two stages of वेदपूर्व भाग. Initially he has to go through it for विषयानन्द, know its defects and limitations and again he has to go through it for acquiring qualifications. First stage is called कर्म and second stage is called कर्मयोग. Both belong to वेदपूर्व only. One gives विषयानन्द and another gives, not विषयानन्द but, it polishes me to go to वेदान्त or आत्मानन्द.

Now, having broadly seen the differences between वेदपूर्व भाग and वेदान्त, we will focus on वेदान्त a little bit more. वेदान्त gets the name because of its position in the वेदs. It occurs at the end portion of the वेदs and because it occurs at the end, it is called वेदान्त, वेदशिर, and श्रुतिशिर. So the name comes because of its position. It is a positional name. Now this वेदान्त is known by another name also called ज्ञानकाण्डम्. Because here the concentration is on Self-discovery, not running to acquire thing which he has done sufficiently in वेदपूर्व. काण्डम् means section. ज्ञानकाण्डम् means a section which concentrates on knowledge of indigenous source of आनन्द. Because here we are

enquiring into ourselves, – Self-enquiry, Self-divining job. उपनिषद् is another popular name for वेदान्त.

Meaning of उपनिषद् : –

The word उपनिषद् consists of 3 portions viz., उप, नि, सत्. Each portion is a very significant portion, we should understand.

'उप' portion indicates, It is that Self-knowledge which has to be acquired through a गुरु alone'. Nobody can do self-study of the उपनिषद् like self-mediation. Therefore शङ्कराचार्य in this Upanishadic भाष्यम् itself says:

शास्त्रज्ञोऽपि स्वातन्त्र्येण ब्रह्मज्ञानान्वेषणम् न कुर्यात् ।

even the greatest scholar of संस्कृत, even the most intelligent person should never study the उपनिषद् by himself. That is why in छान्दोग्योपनिषद् we find the story of नारद who has become a very learned person of all the branches of sciences. Even that नारद never attempts the Self-enquiry by himself. He goes to सनत्कुमार and gains the Self-knowledge. When the learned नारद himself does not attempt for Self-enquiry independently, what to talk of we ordinary people. If you sit quite and close your eyes and go on saying 'who am I, who am I', knowledge will never come, maximum sleep will come. Therefore 'उप' indicates गुरु उपसदनम् – approaching a गुरु properly.

'नि' means निश्चय ज्ञानम् – a Self-knowledge which has to be acquired thoroughly, comprehensively, without any doubt or vagueness. Because half-knowledge is a dangerous thing. Ignorance is bliss, full knowledge is bliss but anywhere half is a problem. Therefore, this knowledge cannot be casually acquired by reading here and there or listening here and there, but it has to be systematically acquired. It should become निश्चय ज्ञानम्, स्थिरप्रज्ञ. In the भगवद्गीता, भगवान् कृष्ण gives a beautiful example. 'Fire can burn the fuel only under one condition. That, when fire is in feeble flame only it cannot burn the fuel. If a big wooden log is dropped upon the flame, instead of fire burning the wood, the wood will destroy the fire. Therefore, if the fire has to destroy the wood, we have to carefully protect the flame, then fan it, and make it into a huge conflagration, bright and brilliant and well-kindled fire can destroy all the fuel. In the same way, this half-knowledge cannot destroy the संसार. Only when it is well-kindled –

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ गीता ४-३७ ॥

– it will destroy the संसार.

'सत्' means destroyer of all types of psychological dependences called संसार. All emotional dependences are called संसार. This knowledge will make a person psychologically free. Therefore, he is ready to have anything he is ready to lose anything. There is no anxiety. आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते॥. Therefore, 'सत्' means destroyer of संसार or dependence. Therefore, the full meaning of the word उपनिषत् is ' *That knowledge which is to be acquired from a*

गुरु, which should be thoroughly gained and which is the destroyer of संसार'.

शान्तिपाठः

ॐ भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।
 स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥
 स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
 स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥
 ॐ शान्तिः शान्तिः शान्तिः ॥

शान्तिपाठ is a recitation, which is supposed to be done by both the teacher and the student for शान्तिः, i.e; freedom from any type of obstacle which may stand in between the student and the study of the उपनिषद्. Even though the individual effort on the part of the student is a must, commitment must be there. But inspite of individual effort, there can be obstacles coming from unseen factors which can be solved only with the help of the grace of the Lord. Therefore, in our tradition we say that any success depends upon both the effort of the individual as well as the grace of the Lord. Only when both of them go together success is possible. And effort is in our hand and that we have to put forth and for the sake of grace we offer prayer. Even grace is not freely distributed. We have to make ourselves पात्रम् for grace. Grace is like the energy from the sun. Solar energy is freely available. But only if I put forth effort, I will be able to tap the energy. If I am going to remain in a dark room, then I am not going to get the benefit of the solar energy. Even if it

is available my effort is required to tap the grace of the Lord. Similarly, ईश्वर अनुग्रहम् is there uniformly for all of us, but unless we do something to tap the अनुग्रहम्, we are not going to get the अनुग्रहम्. And that tapping method is called prayer. So, prayer is 'Lord's grace tapping process'. Therefore, we invoke the grace through this method. This is a beautiful prayer, not only chanted by a Vedantic student, but it is a general prayer which can be chanted by all other people also. Because it is a prayer for general well being and also particularly a prayer for मोक्ष. And this prayer is addressed to various देवताs, who preside over various organs. Even though we look upon the God as the controller of the entire creation. God does not directly control the entire creation, just as the prime minister controls the country through various cabinet ministers, similarly one Lord controls the creation through various cosmic ministers whom we call as अधिष्ठान देवता: deriving strength and power and authority from the ultimate ruler ईश्वर. These देवता's handle various faculties of the creation and the various faculties of the individual also. Thus we have got देवता's presiding over various organs. Here the student is addressing those देवता's so that all his faculties will be sound enough to receive the wisdom. That is why here the word देवा: is put in plural number. देवा: is addressing the presiding deities – हे अधिष्ठान देवता:.

The most important organ that I am going to use in the class is the ears. Therefore, the first prayer is कर्णेभिः शृणुयाम. Let me be able to hear what is being told by the teacher. This is specifically for the Vedantic students but for all others also hearing is important. Therefore ' Oh Lord, let me hear well. Once I get the hearing faculty, my next worry

is I should hear always good things only from the world. Therefore, 'O Lord, not only should I hear, भद्रम् शृणुयाम – I should always hear good news only, from the world. As per as Vedantic student is concerned, the best thing to hear always is the Upanishadic शास्त्रम्. Therefore the student prays let me hear वेदान्त more & more. So उपनिषद् शास्त्रम् पुनः पुनः शृणुयाम. This is specific prayer of Vedantic student. For all the other general people let me hear all nice things only भद्रम् means मंगलम् which in turn means आत्मतत्त्वम्.

पवित्रानाम् पवित्रम् यो मंगलानाम् च मंगलम् ।

दैवतम् देवतानाम् च भूतानाम् यो अव्ययः पिता ॥ विष्णुसहस्रनाम १० ॥

There is only one ultimate मंगलम् that is the Lord or the आत्मतत्त्वम्. Therefore, भद्रम् शृणुयाम means ब्रह्म शृणुयाम, आत्मतत्त्वम् शृणुयाम through my ears.

And not only ears must be alright, भद्रम् अक्षभिः पश्येम – not only I am worried about my ears, I am worried about my eyes also. अक्षभिः पश्येम – first prayer is let me see and once the eyes are capable of seeing my next prayer is filtering what I see. I must be able to see only wonderful things in my life. This is a prayer from general people. As per as Vedantic student is concerned, seeing the most wonderful thing is nothing but सर्वत्र ब्रह्म दर्शनम् – seeing everywhere the auspicious Lord is the ultimate भद्रम् दर्शनम्. Therefore Oh Lord, let me hear you or ईश्वर alone; let me see ईश्वर alone everywhere.

हे यजत्राः. यजत्राः, यजत्राः means देवताः. This is also addressing gods. The gods get the name यजत्राः because यजत् means the worshipper and त्रा means protector. Therefore, यजत् and त्रा mean worshipper's protector – the protector of the worshipper. Gods are called the protectors of the worshippers. Therefore, Oh gods, we are worshipping you. Therefore, you should protect us by blessing us with sound eyes and sound ears.

Then the student feels if I am going to pray for every sense organ then there will be no end to it. Therefore, having prayed for two important organs now, the student gives a general prayer: 'Not only the eyes and ears should be healthy, let all other organs also be sound. स्थिरैः अङ्गैः – let all of us be endowed with firm limb. I should be able to sit for an hour without any pain. Let us have firm and healthy limbs, not for sense pleasures, but for तुष्टुर्वै सः – worshipping you. So let all the organs be used for noble purpose. So तुष्टुर्वै सः means स्तवनं कुर्वन्तः, स्तुतिम् कुर्वन्तः, we should only glorify and serve you. And serving the Lord means serving the universe. Because we do not see the universe as separate from the Lord. So my life should be one of worship. As we do not know how to pray properly, the scriptures themselves contain varieties of prayers called सूक्तानि and therefore तनुभिः – तनु here it means scriptural prayers, वैदिक सूक्तानि. So through Vedic prayers, scriptural prayers let us glorify you with healthy, sturdy limbs.

Not only I want to enjoy the healthy limbs, healthy life, I do want to enjoy a long life also. देवहितम् यत् आयुः तत् व्यशेम – let me

enjoy the full-life allotted by the Lord. Here the student uses the word 'allotted by the Lord', because from individual to individual the longevity varies. Depending upon our own कर्म we have got different duration of life. I should be able to enjoy that life fully, because if health is not there then at the 50th year itself I am old. After fifty, my living or not living is one and same. So, here the student says until my last breath I must be fit enough doing what I should be doing. Let me not have an unnatural death, accidental death. All those अपमृत्यु's let them not come to me. इन्द्रः नः स्वस्ति, may इन्द्र देवता who represents बलम्,

इन्द्रो मे बले श्रितः । बलं हृदये । हृदयम् मयि ।

So इन्द्र who presides over बलम् – the strength, let that इन्द्र bless me with auspiciousness, which means let इन्द्र give me strength. Not mere physical strength, more important than physical strength is mental strength. Otherwise facing the life situation itself will sap my energy that I do not have the time and the mind for studying the scriptures. So I should have sufficient strength to withstand the onslaught of life, forget them all and come to class to sit and listen. Without mental strength you cannot forget worries. Otherwise physically will be sitting and mentally you will be worrying. Therefore, I should be able to set aside everything, which requires mental strength. वृद्धश्रवाः – that इन्द्र, who is the most famous one. Because इन्द्र is the lord of all the gods. वृद्ध means बृहत् – the great, श्रवाः means कीर्तिः – fame. वृद्धश्रवाः means 'of great fame'.

Not only इन्द्र should bless me, पूषः नः स्वस्ति – may सूर्यदेवता also bless me with all nourishments. So सूर्यदेवता is called पूषः

because he is the nourisher of the creation. पूष्णाति इति पूष, पोषणम् करोति इति पूष. According to our scriptures, not only sun energises the creation through its rays, not only it gives physical energy, it is also supposed to give pranic energy and also mental energy. Therefore, in गायत्रि मन्त्र – धियो यो नः प्रचोदयात् – it nourishes my बुद्धि also. Therefore, as a student not only he wants physical and pranic energy, he is interested in mental nourishment also. Therefore, Oh Sun god, nourish me at all levels. What type of सूर्यदेवता is he? विश्ववेदाः the omniscient one. Because सूर्य represents the universal lord and therefore he is omniscient one. Therefore, he is called विश्ववेदाः, सर्वज्ञः इत्यर्थः.

Not only सूर्य should bless me, not only इन्द्र should bless me, तार्क्ष्यः नः स्वस्ति – the vehicle of विष्णु, may that गरुड देवता be auspicious to us. What type of गरुड देवता? अरिष्टनेमिः – a गरुड whose movement is never obstructed, the bird of unobstructed movement. अरिष्ट means unobstructed, नेमिः means movement. अप्रतिबन्ध गतिः गरुडः. Because he is the vehicle of विष्णु. Similarly, let गरुड bless me so that my spiritual journey also will be without any obstruction, smooth travel, safety travel and reaching the destination of मोक्ष.

Finally and most importantly prayer to बृहस्पति, who presides over speech and wisdom. बृहत् means वाक्, पतिः means lord. So बृहस्पति means वाचस्पति – the lord of speech. May he also be the source of auspiciousness to me! Let me also enjoy the proper speech. Because वेदान्त is a series of dialogues.

Having offered prayers to all the presiding deities to bless all my organs with sound health, the student concludes the prayer with ॐ

शान्तिः शान्तिः शान्तिः. शान्ति means प्रतिबन्धः क्षयः – freedom from obstacles (आधिदैविक, आधिभौतिक & आध्यात्मिक).

केन उपनिषत्

Our basic (the primary) scriptures are known as वेदs. The वेदs literally means the source of knowledge, a means of knowledge. It is derived from the root विद् – to know. विदन्ति अनेन इति वेद – that through which people acquire knowledge. Such a means are source of knowledge is called वेद. With what does it deal? It deals with the fulfillment of all the human goals. So,

विदन्ति चतुरः पूरुषार्थान् तत् प्रति उपायम्श्च अनेन इति वेद

– that through which one person knows about the four types of human goals – धर्म, अर्थ, काम, and मोक्ष as well as the means for fulfilling those four goals. Such a means of knowledge is called the वेद. This वेद is known by another name also called श्रुतिः. Because it is supposed to be heard by the ऋषिs when they were in meditation; transmitted by, given by the Lord Himself. So, thus Lord supposed to be the Source of Vedic Wisdom, the ऋषिs served as the medium through whom we received this knowledge. So, ऋषिs did not invent this Wisdom. But ऋषिs served as a pipe-line to give the wisdom to the humanity. And since ऋषिs heard this knowledge in their contemplation through their तपस् these वेदs are also known as श्रुतिः. श्रुति means श्रुयते इति श्रुतिः – the heard wisdom. These वेदs are broadly classified into two portions.

1) वेद-पूर्व, 2) वेद-अन्त – वेदस्य अन्तः वेदान्त.

वेदपूर्व deals with varieties of religious activities for the fulfillment of all the human desires. Because, human beings are driven

by desires right from birth. The objects of desire vary, but the process of desire continues right from the cradle upto the cremation ground. As a baby I had a desire; babyish desires, as I grew I did not get rid of desires, that '*I desire*' continued, but what '*I desire*' varied. The वेदs knows this need of the human beings and therefore वेद or Lord through वेदs wants to help the human beings. Because we ourselves are struggling to fulfill the desires only and often we succeed, and often we fail also. In this human pursuit, the वेद has a board – *Can I help you?* It does not impose anything on us. If you are interested I am here to help you. For this purpose alone वेदs prescribe varieties of activities in the पूर्व-भाग and Vedic activities are called कर्म. And since, the वेदपूर्व भाग is full of activities it is called कर्मकाण्डम्. काण्ड means section, कर्मकाण्डम् means *ritualistic section*. These Vedic rituals called कर्म can be broadly classified into three types, based on the instrument that you use for doing the कर्म.

1) Some of the कर्म are heavily body-oriented, physical activities of course backed by the mind, dominated by the physical body like याग, यज्ञ, पूजा etc., and all such bodily कर्मs are called *कायिक कर्माणि* – physical activities. Thousands and thousands of such कर्मs are given in the वेदs.

2) Second type of activities that we can do is purely verbal, where we use our organ of speech, by chanting prayers are नाम-संकिर्तनानि, नाम-जप, स्तोत्र-पारायणम्, in fact, if you read at the end of the विष्णु सहस्रनाम, we have a फल-श्रुति list:

धर्मार्थी प्राप्नुयात् धर्मम् अर्थार्थी च अर्थम् आप्नुयात् ।
कामान् अवाप्नुयात् कामी प्रजार्थी प्राप्नुयात् प्रजाम् ॥ १२४ ॥

All these are the lists of benefits for doing the chanting of विष्णु सहस्रनाम. All such कर्मs are called वाचिक-कर्माणि – verbal activities. Not only general results are prescribed for the entire विष्णु सहस्रनाम, each verse is selected for one-one benefit. For any type of problem, you will find from विष्णु सहस्रनाम - श्लोकाs are selected, from रुद्रम् - ऋक्s are selected, from श्री सूक्तम् each मन्त्र, from सौन्दर्य लहरी each श्लोका. So, all of them come under वाचिक-कर्माणि.

3)Then comes the final one, the activities purely done through your mind or mental equipments known as मानस-कर्माणि or उपासनानि wherein we use the mind alone for the activity. These उपासनानि are themselves are of many types. In fact, you can do an entire पूजा mentally called मानस-पूजा. Whatever you do physically, you can do mentally. And, शास्त्रs say it is more efficacious than physical पूजा. Entire सन्ध्यावन्दनम् can be mentally done. Not only पूजा but also जप when performed mentally comes under उपासनम्. So, मानस-पूजा comes under उपासनम्, मानस पारायणम्, मानस जप, whatever you do mentally comes under मानस कर्म. In addition to all these things, visualization of the deity – ध्यानम्,

क्षीरोदन्वत्प्रदेशे शुचि-मणि-विलसत्-सैकते मौक्तिकानाम्

So the description of the lord is given, you invoke the lord mentally and dwell upon the lord – that is also is a मानस कर्म. For which

the scriptures point out that whatever be the predominant nature of the deity that benefit or that feature you yourself will get. यथा यथा उपास्ते तथैव भवति. So if one meditates upon a deity with beauty, then this person will get a beautiful form. So, when you dwell upon a deity with whatever virtue you want to accomplish, you meditate that particular attribute, you will get also that benefit.

So thus, we have got वाचिक, कार्याक and मानस कर्माणि all are in the वेदपूर्व भाग. For these three types of कर्म's the scriptures promise three types of फलम्s also. Depending upon your desire, they promise three types of फलम्s and all human beings desire only one of these three.

1) They are either improvement of my own body. So, many desires can be classified as improvement of one's own body. When I say body, it includes not only the physical body, but all the sense organs, the mind, and the intellect etc., either I want to improve the efficacy of the body or if there are sicknesses in any organ of the body, I want to get rid of that. Therefore rituals after rituals people perform varieties of prayers either to improve or to get rid of the problems. All of them come under उपाधि: – the equipment. So, many of the prayers can be classified under the improvement of the उपाधि:. Because human beings know that enjoyment requires healthy body-mind-sense complex. Therefore many of the desires are centered on oneself. And, therefore, many rituals are prescribed for self-improvement.

2) Then, we have got many other rituals which are meant for acquiring the objects of the enjoyments known as in संस्कृत, विषयः. Therefore, if I have got all the sense organs in healthy condition, that is not enough. The sense organs will have to interact with sense objects to enjoy. So, if I have a healthy systems I can eat well, I should have resources, I should have food. Without Food what is the use of having nice tongue? So not only इन्द्रियः are required विषयः are also required. Only when both of them interact you drop happiness. And this, the वेदः know, that human beings will ask for health and there afterwards they will ask for things. Therefore, first one is उपाधि-फलम् and second one is विषय-फलम्.

3) The third one is – वेदः know very well how intelligently they have studied our life comprehensively, – that even if one has a healthy body and pleasant objects, a happy life is possible only when the environment is harmonious, peaceful and healthy. If in the environment there is some problem then you can never enjoy because it disturbs us. Therefore, not only we require a healthy equipments and objects, we require, a healthy environment which is called लोकाः. So, this also a human being is in need of, a human being seeks only when all these are ideal; society is also peaceful, I am also healthy, then we can enjoy to our heart's content. If anyone of them is affected you cannot do.

Therefore, what type of कर्म-फलम् are there? उपाधि-फलम्, विषय-फलम् and लोक-फलम्. So thus, त्रिविधम् कर्म and त्रिविधम् कर्मफलम्. Three types of actions are physical, mental and verbal; three

types of results are improvement of body, improvement of the sense objects and improvement of the surroundings or environment. All these are discussed in the वेदपूर्व भागम्. And वेदs say anybody wants anything let them perform an appropriate कर्म.

पशुकामश्चिन्वीत । सञ्ज्ञानं वा एतत् पशूनाम् । यदापः पशूनामेव सञ्ज्ञानेऽग्निं चिन्वते । पशूमान् भवति । य एवं वेद ॥ ११० ॥

वृष्टिकामश्चिन्वीत । आपो वै वृष्टिः । पर्जन्यो वर्षुको भवति । य एवं वेद । आमयावी चिन्वीत । आपो वै भेषजम् । भेषजमेवारमै करोति । सर्वमायुरेति । अभिचरँ चिन्वीत । वज्रो वै आपः ॥ १११ ॥

वज्रमेव आतृव्येभ्यः प्रहरति स्तृणुत एनम् । तेजस्कामो यशस्कामः । ब्रह्मवर्चसकामस्त्वर्गकामश्चिन्वीत ॥ अरुण प्रश्न ११० - ११२ ॥

So do you want पशु, rains, do this. Do you want health, do this. So तेजस्कामः, यशस्कामः, यशः means fame. Whatever you want there is a ritual. Do you want children? Of course पुत्रकामेष्टि यागः. What type of children you want? For that also ritual is there. So this is वेदपूर्व which gives all these results. And generally people are interested in all of them. Then वेद points out that if a person goes through such a life enjoying a healthy body and possessing all the sense objects and having a healthy environment, if a person goes on and if he is a thinking person, if he is willing to learn from the experiences, then he will discover some important thing. What are the important things that he discovers? वेद says that all these कर्मफलम्s are all wonderful, alright.

They all give pleasures, alright. But all these have some intrinsic defects. All have got minus points also. You have to pay the price. And this generally people don't note. Generally people do not understand because for most of the people life is mechanical.

बालस्तावत् क्रीडासक्तः तरुणस्तावत् तरुणीसक्तः ।

वृद्धस्तावत् चिन्तासक्तः परमे ब्रह्मणि कोऽपि न सक्तः ॥ भजगोविन्दम् ७
॥

There is no time for thinking at all. And that too now with so many distractions, where is the time for introspection. But some people as we saw in मुण्डक उपनिषत् –

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्भिन्नानार्थम् स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियम् ब्रह्मनिष्ठम् ॥
मुण्डक उपनिषत् १-२-१२ ॥

ब्राह्मणो means cultured, thinking person, who lives an alert life. Such a person who are rare (the no. of such people will be only countable. कृष्ण tells in the गीता – मनुष्यानाम् सहस्रेषु कश्चिद् यतति सिद्धये । (for गीता, Upanishadic classes only a few people will come), so these rare people discover certain defects in these कर्मफलम्s. What are those defects? Three types of defects are there in all these कर्मफलम्s – the results of actions.

1) दुःखः मिश्रितत्वम् : the first defect is – all these pleasures are mixed with pain also. They are not unalloyed pleasures. They are mixed

with pain also. In संस्कृत, we say दुःखःमिश्रितत्वम्. मिश्रित means mixed with. Why do we say they all involve pain?

आर्जने रक्षणे दाने व्यये वापि च वस्तुतः ।

दुःखमेव सदा नृणाम् न धनम् सुख साधनम् ॥

Because to accomplish all these results one has to struggle, nothing comes freely, one has to struggle which means planning and tension and anxiety about success. So, therefore आर्जने दुःखः—to accomplish one has to pay heavy price and then the higher the pleasure, greater the competition also. Everybody wants that which gives more pleasure. So, therefore, accomplishing involves tension, anxiety, pain. Once you accomplish them, that is not enough, one has to retain them. Retention is as difficult as accomplishment. As somebody said: *'First I want status then I want status quo'*. But now in these days, it is impossible and in संस्कृत, we say, 'first problem is called योग and second problem is called क्षेम'. योग problem is *accomplishment* problem, क्षेम problem is *preservation, maintenance* problem.

अनुपात्तस्य उपादानम् योगः उपात्तस्य रक्षणम् क्षेमः ।

Therefore in every letter they write 'योगक्षेमम्'. And, if, accomplishment involves pain, maintenance involves more pain. And you take all the efforts in maintaining, in preserving that but in spite of all efforts, whatever is accomplished will have to be lost one day. Nobody can possess anything permanently; everything is a gift of God. And as such God has the right to take away anything at anytime. Not that

three months notice he has to give. Without notice he can take away – the very life itself. How many people have died just like that? How many people have lost their eyes and ears? And when the loss takes place in spite of my effort, that pain is the greatest pain. And therefore acquisition is दुःखम्, preservation is दुःखःतरम् and loss is दुःखःतमम्. So this is the first defect दुःखःमिश्रितत्वम्. Then the second defect is

2) अतृप्तिकरत्वम् : Whatever we accomplish through our actions is going to be finite. Because the rule is 'as the action is so the result'. As the Newton's law says, 'that every action has got an equal reaction', equal result, proportionate result. And we know that all the actions are finite in nature. If you remember we have discussed this in मुण्डक उपनिषत् (१-२-७)

प्लवा ह्येते अहदा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥

So in that मन्त्र it is discussed that all these accessories involved in the action are finite whatever instrument you use is finite and the working duration is finite. When all of them are finite in nature how can the result be infinite, it is illogical, it is fool hardy to expect infinite result out of a finite action. Therefore any कर्मफलम् is going to be अपूर्णम् or परिच्छिन्नम्. And nobody is going to be happy with finitude. As long as I am finite my mind will always look for the next higher possibility. If I have got one car, I want another extra car. So you have any number, you think of the next higher possibility. All the other people might be

envying you that but you always feel that I have got something lesser. There is no तृप्ति possible. न वित्तेन तर्पणियो मनुष्यः. नचिकेतस् tells in कठोपनिषत् – no human being can be pleased, satisfied with any amount of money. Therefore the second defect is that all the कर्मफलम्s continue to keep you in the state of dissatisfaction. In संस्कृत this defect is called अतृप्तिकरत्वम्. If you ask ‘are you satisfied?’ They won’t say ‘fine I am satisfied’. Instead they say O.K. From that tune only you can understand. This is the second दोषः.

3) The third and final दोषः of all the कर्मफलम्s is बन्धकत्वम् – that they all have enslaving capacity; they all can cause dependence, like the dependence causing drugs and other materials. You might have heard this expression: ‘Dependence causing drugs’. If you take a sleeping pill and sleep after some days without sleeping pill you cannot sleep at all. There are many people and even here some of you may be there, like drinking water they have to take pill and go to sleep. A smoker after some time will become a slave of cigarette. So every object is capable of causing dependence and the शास्त्रs say that if I depend upon कर्मफलम्s to be happy then that means I am dependent on all those things to be happy. That means I need crutches, not only physical, mental are also required to be happy. So, if I need crutches–the external support to be happy tell me whether I am a strong person or a weak person. So, a person who needs a crutch indicates that he is weak, that is why he has to lean. A leaning person is a weaker person; a non-leaning person is alone a strong person. So when I accomplish lot of कर्मफलम्s and learn to use all of them to be happy. I now need hundreds of things to say I am

fine. Any one of them runs out of order then I am gone. So, therefore, every external object has the capacity to bind you, so you travel really not from dependence to independence but really we are travelling from dependence to more dependence. And I call it success in my life. So that is an indiscriminate, non-thinking approach. I define it as success. Because I can order so many things. But वेदान्त says you are a failure. Why because you are dependent psychologically. This is the third defect called बन्धकत्वम्. Dependent for what? For all the कर्मफलम्s. So now, we have to remember nine terms. Three types of actions, three types of results and three types of defects. But these three defects, generally, people don't discover. But a कर्म-योगि, a person who leads a Vedic life alone discovers that. Because Vedic life is designed to discover this. Because without discovering these you won't look for a better goal. Because you will say that everything is fine. You settle for something less, when something higher is possible like the slum people who are happy with slum and therefore when the government gives a better accommodation, they rent it out and stay in slum. Because living in the slum they have got used for that. Similarly and an unintelligent person settles for something lesser in life. Because he doesn't discover the limitation of these goals and therefore the वेदs prescribes a way of life by which I can accomplish two things. I can fulfill these desires and simultaneously I can know their limitations also. Once I have discovered their limitations then I cannot seek something lesser. Therefore my goal becomes what? A goal which is free from these three दोषs: दोष रहित साध्यम्, दोष रहित पुरुषार्थः. All the other पूरुषार्थs are दोष सहित पुरुषार्थः, दुष्ट पूरुषार्थाः. I want

निर्दुष्ट, दोष रहित, 'निर्दोषम् हि समम् ब्रह्म' (गीता ७-१९).

So some people seek this particular goal. So, I want to accomplish that which will not invoke any sorrow and which will give me पूर्ण तृप्तिः. आत्मनि एव आत्मना तुष्टः (गीता २-७७). 'I am o.k., you are o.k.' But after some days, they say, 'I am not o.k., you are also not o.k.,' there afterwards, 'one of us is o.k., the other is not o.k.' you have go to a stage where, 'I am also o.k., you are also o.k., the world is o.k., as it is,' पूर्णमदः पूर्णमिदम्.

Now, once I have come to this stage, वेदपूर्व becomes irrelevant to me, because वेदपूर्व भाग prescribes only these three goals. And all these three goals no more appeal to me. Just as for you the balloons and toys do not appeal. Now you have grown out of the balloons and for this discriminative person all these three फलम् – उपाधिफलम्, विषयफलम् and लोकफलम् – all of them have become balloons; he has grown out of them. In the कठोपनिषत्, नविकेतस्, the student was offered all the worldly things by the teacher. The teacher says, "Don't ask for the Vedantic knowledge and all, I will give you all worldly things up to emperorship in exchange for this goal. नविकेतस् told, "I have grown out of all these things, तवैव वाह तव नृत्य गीते – they are all wonderful, keep with yourself. I am interested in the defect free goal." For me now वेदपूर्व has become irrelevant. Now for me what is relevant is वेदान्त. So, this is shifting from वेदपूर्व to वेदान्त from पूर्वमीमांसा to उत्तर मीमांसा, from अथातो धर्म जिज्ञासा to अथातो ब्रह्म जिज्ञासा. When such a mature person goes to वेदान्त, the वेदान्त points out that there is such a goal

accomplishing which a person will be free from all these threefold defects. A person will get पूर्णत्वम्, पूर्ण-आनन्दः, and पूर्ण-तृप्तिः.

यस्तु आत्मारतिः एव स्यात् आत्मतृप्तश्च मानवः ।
आत्मनि एव च सन्तुष्टः (गीता ३-१७).

Now our natural curiosity is what is that substance or goal which will give me defect free result. And the उपनिषत् introduces that goal and it is called ब्रह्मन्. So ब्रह्मन् is that goal which is free from all these threefold defects. So, naturally my next question will be – what is the nature of that ब्रह्मन्, so that I can get the description and once I get the description I can go and catch hold of that ब्रह्मन्. So, वेदान्त after elaborate description of that wonderful ब्रह्मन् gives a shocking information that, ‘तत् त्वम् असि’, that ब्रह्मन् which you are seeking, that defect free goal which you are seeking that happens to be YOU-YOURSELF. What is the teaching? ‘अहम् ब्रह्म अस्मि’. Now here afterwards my job is no more seeking ब्रह्मन्, because उपनिषत् doesn’t presents ब्रह्मन् as some object to be accomplished then I have to work on that. वेदान्त reveals ब्रह्मन् as I myself. And before reading वेदान्त what was my conclusion? I am a finite, lacking person. Therefore my vision of myself was अपूर्ण-पुरुषः. That is how I started my life. And वेदान्त comes and tells me, ‘you are ब्रह्मन्, which means ‘lacking nothing’, पूर्ण-पुरुषः. So now what is my job? It is no more acquiring ब्रह्मन्. My job is to find out whether I am ब्रह्मन् or not? That is now my new challenge! My job is no more acquiring ब्रह्मन् because वेदान्त does not ask me to acquire ब्रह्मन्. वेदान्त tells me to enjoy the status of ब्रह्मन् and therefore my job

is, 'whether I enjoy ब्रह्मत्वम् or not?' Now what is my conclusion? I enjoy अपूर्णत्वम् or जीवत्वम् only. Now वेदान्त tells I enjoy ब्रह्मत्वम् or पूर्णत्वम्. I have to find out which one is correct. And, therefore begins Self-enquiry, through which I have to find out whether I am पूर्ण or अपूर्ण? And if a person successfully goes through this आत्मा विचारम् he will, to his utter surprise, discover that, the notion: 'I am lacking in life is a misconception. The idea that I need things and people to be happy is a misconception'. The fact is that I don't require anything to be happy. I am happiness itself embodied. This knowledge is called ब्रह्मविद्या or आत्मविद्या – Self-knowledge. This is the subject matter of वेदान्त.

Self-enquiry begins with a clash of idea that 'I am जीवः as I thought until now or am I ब्रह्मन् as revealed by वेदान्त'. Therefore we have to here afterwards, not to go in search of ब्रह्मन्; we need not go in search of ब्रह्मन्. Here afterwards our struggle is to find out whether I am जीवः is correct or whether I am ब्रह्मन् is correct? 'I am जीवः' is my conclusion; 'I am ब्रह्मन्' is Vedantic revelation, which one is correct? So, Self-enquiry is required from here afterwards which is otherwise called आत्मा विचारम् or ज्ञानयोगः. So, there is no more कर्म. वेदपूर्व was exclusively dealing with varieties of कायिक, वाचिक or मानस कर्मस, whereas वेद-अन्तः does not involve in an iota of कर्म. वेदान्त involves enquiry, knowledge, study about myself to find out whether I am जीवः as I think or whether I am ब्रह्मन् as वेदान्त reveals. If you make a systematic Self-enquiry the वेदान्त is ready help you. Not only that, वेदान्त gives you the warning also, 'never do the Self-enquiry by yourself'. You will miserably fail; in fact you will confirm your जीवत्वम्

more. So, therefore, either enquiring with open eyes or some people enquire with closed eyes 'Who am I?' Whether you close or open your eyes Self-enquiry done by yourself will not lead you anywhere. Therefore, वेदान्त says 'Do the Self-enquiry assisted by me' (वेदान्त शास्त्र). Not only that वेदान्त makes one more warning, '*not only you should have assistance of वेदान्त, even that is not sufficient, you should be also assisted by a गुरु, who knows how to open वेदान्त, who has got the key to open the वेदान्त*'. So, therefore the साधन involved here is 'Self-enquiry with a help of गुरु-शास्त्र-उपदेश'. गुरु-शास्त्र-उपाय सहित आत्म विचारः is our job now. And if a person does this enquiry properly and also for a sufficient length of time, adequate and proper enquiry both are important. Like when I want to reach the road in front of me, I require two factors,

i) I should move and movement should be in right direction. Suppose if I move in the wrong direction, instead of reaching the road there, I will be getting away from the road, therefore proper effort is important (proper means in the right direction).

ii) It should be adequate. If I have to walk I have to take some 30-40 steps. Suppose I take ten steps, then I will not reach the road. There the direction is there, but adequate is not there. Therefore any effort requires direction and adequacy.

Similarly, Self-enquiry also must be in the proper direction and also it should be adequate. And if this is done then the greatest

discovery will be 'I am जीव' is the false notion. I have taken this for granted. Because, I have never made Self-enquiry. Like, we had been thinking, that the earth is the center and the sun is going round, for generations and now the science has proved that it is otherwise. Similarly, I have taken for granted that 'I am जीवः', that I have to get peace of mind outside, that I need security from outside, that I need happiness from outside, all the basic things, I had assumed that they will have to come from outside. All these conclusions were without thinking. We had never questioned our basic assumptions. We had assumed that that is true and we need that support. That assumption is called जीवत्व भ्रान्ति – Self-delusion. And no delusion will go unless you attack, you enquire. Delusion cannot automatically go away. It requires a deliberate, well directed effort and that is ज्ञानयोग. जीवत्व भ्रान्ति अपगच्छति and that delusion is replaced by ब्रह्मत्व ज्ञानम् आगच्छति. I am not discovering ब्रह्मन् as a new thing but I am discovering ब्रह्मन् as a new status of myself. Exactly like कर्णः when exposed to कुन्ती's statement, he did not discover the sixth पाण्डव as a new person, but the sixth पाण्डव was a new status for himself. Until then he was thinking that he was not a क्षत्रिय. Now that thinking delusion is replaced by 'I am क्षत्रिय'. Thus क्षत्रियत्वम् displaces अक्षत्रियत्वम्, ब्रह्मत्वम् displaces जीवत्वम्, कर्ण did not do anything to become क्षत्रिय no action is required because he was already a क्षत्रिय. Similarly what should I do to become ब्रह्मन्? I need not do anything. This knowledge helps me to own up my eternal ब्रह्मन् status and disown my जीव status. That means after owning my ब्रह्मन् status I drop the notion that I require external factor to be contented. In fact every external factor becomes a bonus. If it is there well and good or

else alright. Every person, every situation, every thing are wonderful if they are available and it is o.k. if they are not available. That is called पूर्णत्व प्राप्तिः. अहम् सदा पूर्णः. पूर्णः means sweet. I am the sweetest person for myself; I am the sweetest person for others also. As a जीवः I am the bitterest person for myself and to others also. Therefore, what does वेदान्त do? वेदान्त through knowledge helps me to own up my पूर्णत्वम् or ब्रह्मत्वम् and also helps me disown my अपूर्णत्वम् or जीवत्वम्. This is called मोक्षः—freedom from अपूर्णत्वम् or जीवत्वम्. This is the content of the teaching of the वेद-अन्तः भागः. We have got this teaching in all the four वेदs. It is called वेद-अन्तः because it occurs at the end portion; and the very same portion is called ज्ञानकाण्ड. Because in this portion there is only knowledge involved, there is no question of action involved. Therefore वेदान्त has got another name ज्ञानकाण्ड. And yet, there is another name for the same portion and that is called उपनिषत्. The word उपनिषत् has got several meanings. One meaning was given in the previous उपनिषत्s introduction which indicates the mode and benefit – mode of gaining knowledge and the benefit.

‘उप’ means गुरु समीप गमनम्—going to a गुरु. ‘नि’ means नीचैः अवस्थानम् – sitting down. So उप+नि means going to a गुरु and sitting at his feet which indicates the mode of knowledge. Therefore joining these two together we get the meaning, ‘That knowledge which is acquired by approaching a teacher and sitting down’. ‘सद्’ means destroyer—destroyer of जीवत्वम्, bondage, limitations, संसार. So thus उपनिषत् means ‘that knowledge which is acquired by going to a teacher

and sitting down and by gaining which one destroys संसार'. This is the first meaning given before.

The second meaning of the उपनिषत् is, 'the expression 'उप' can refer to आत्मा – the Self'. Literally the word 'उप' means *near*. What is near to me? The absolutely neat thing is that for which the distance is zero, and that closest thing is I myself, आत्मा. The Self is the closest to me and therefore 'उप' means समीपतमः आत्मा. The expression 'नि' has got the meaning of निश्चय ज्ञानम् which means *doubtless knowledge*. The expression 'सद्' means a *reacher*, a *taker*. That, which takes one to some other plane. And this knowledge is a taker, a guide, a carrier, a leader to – मोक्षम् प्रति गमयति इति सद् – that which takes to मोक्ष. Therefore joining together the second meaning '*that clear knowledge of the Self which takes a person to मोक्ष*'

In the उपनिषत् this teaching is given in the form of dialogues between the गुरु and शिष्य, a constructive discussion between the गुरु and the शिष्य. The dialogue, the discussion is a संवाद which makes the शिष्य enlightened. At the end portion of the four वेदs there are many dialogues. Either one dialogue or a group of dialogues put together makes one उपनिषत्. The total no. of उपनिषत्s in the four वेदs is 1180. Of those, 108 उपनिषत्s are popular. And of those 108 उपनिषत्s, 10 उपनिषत्s are generally studied because शङ्कराचार्य has commented upon them. शङ्कराचार्य has chosen these 10 उपनिषत्s because of two reasons.

1) These 10 उपनिषत्s will give a comprehensive teaching of वेदान्त from all angles, all aspects are discussed and all other उपनिषत्s will deal the same topic alone and therefore, the study of these 10 उपनिषत्s is as good as studying 108, is as good as studying 1180.

2) These 10 उपनिषत्s are predominantly analyzed logically by व्यासाचार्य in his ब्रह्मसूत्र to show that the Vedantic teaching does not violate logic. It is not a dogma, a faith, a belief, a brain washing business. So, the whole Vedantic teaching does not violate logic at all. This व्यासाचार्य shows, challenged by so many other systems of philosophies, in his ब्रह्मसूत्र which is known as न्याय ग्रन्थः. Since व्यासाचार्य takes these 10 उपनिषत्s predominantly in his ब्रह्मसूत्र, शङ्कराचार्य thinks that a commentary on those 10 उपनिषत्s will be useful for the later ब्रह्मसूत्र study. This उपनिषत् belongs to सामवेद. It is a very small उपनिषत्, consisting of four chapters and it is in prose form. Prose form उपनिषत्s are generally called as ब्राह्मण-उपनिषत् and poetry form उपनिषत्s are generally called as मन्त्र-उपनिषत्. This उपनिषत् is called as केन उपनिषत्, because the first word of the उपनिषत् is केन.

शान्तिपाठः

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि । सर्वं ब्रह्मोपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु । ॐ शान्तिः शान्तिः शान्तिः

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Generally all the उपनिषत्s belonging to a particular वेद will have a common शान्तिपाठः. The purpose of शान्तिपाठः is that we are aware that the success of our study depends on two factors both of which are extremely important.

- 1) Our effort: We should have a value for उपनिषत्; we should take interest, initiative. Unless I have got a तीव्र जीज्ञासा it will not work. This is called individual effort, free will, पुरुषार्थः.
- 2) Grace of Lord: Because often in spite of the effort, for one run (score) some time we loose the cup (game). How to get ईश्वर अनुग्रह? One need not get ईश्वर अनुग्रह because really speaking ईश्वर अनुग्रह is essentially flowing like the sun light falling on the earth. So, sun's अनुग्रह is there, only I should tap the energy of the sun (solar energy). By our effort we have to tap the available energy. Similarly here also ईश्वर अनुग्रह is already flowing, prayer becomes a medium of tapping the ईश्वर अनुग्रह. Therefore prayer becomes extremely important for ईश्वर अनुग्रह प्राप्तिः. The purpose of prayer is that I should be free from the all the obstacles for the study of the शास्त्र. Therefore, it is called शान्तिपाठः. पाठः means chanting. Chanting is done by both the teacher and the taught for the temporary stay order of विघ्नः, विघ्नः शान्त्यर्थम् पठनम् शान्तिपाठः and thereby invoking the grace of the Lord.

In this शान्तिपाठः the student is asking for two things:

- 1) Freedom from obstacles to study so विघ्नः निवृत्त्यर्थम् and
- 2) All favorable factors must be with me to pursue the study. So the request of all the favorable factors for the pursuit of the study.

The first favorable factor is that '*All my equipments or organs must be healthy*'. Health is the foundation for everything. Therefore, never sacrifice health, always value health. Without health nothing can be accomplished, even if it is accomplished you cannot enjoy. Even though वेदान्त says that body is not the goal or end in itself, but we should remember that it is the means. Therefore, मम अङ्गानि आप्यायन्तु – Oh Lord, let all my organs be healthy, be well nourished. What are those अङ्गानि? – वाक्, प्राणः, चक्षुः, and श्रोत्रम्. The organ of speech; let it be healthy otherwise he will not be able to ask the question properly and clearly to the teacher. पञ्च-प्राणः must be healthy. सर्वाणि इन्द्रियाणि – all the sense organs as well as बलम् – the physical strength, all of them grow in me. So the first prayer is for health. If I pray for health, it will not come under सकाम prayer because I am seeking health for a noble goal, because it is निष्काम कर्म.

Through this शान्तिपाठः the student is seeking three things.

- i) Health of the physical and subtle body, they must be fit enough for my spiritual journey. कार्यकरण सङ्घात योग्यता प्राप्तिः. This is important because whether it is spiritual pursuit or material pursuit we have the same vehicle only. The body alone has to be used for spiritual pursuit and the same set of sense organs has to be used

and the same set of pranas are to be used, and the same set of अन्तःकरण's are to be used. So all of them must be in a healthy condition. So health – physical and mental – is extremely important. And not only the student should not neglect the health, he also should invoke the grace of the Lord for health, until, at least, आत्मज्ञान.

- ii) Invocation of श्रद्धा. I should have श्रद्धा in ब्रह्मन् – both सगुण ब्रह्म and निर्गुण ब्रह्म. I should have faith until I clearly know what they are.
- iii) May I have all the qualifications required for gaining this knowledge, which we call साधन चतुष्टय संपत्ति. The four fold qualifications in whose presence alone, knowledge can take place, knowledge can be sustained; the benefit of the knowledge can be reaped.

सर्वम् ब्रह्म – so from the scriptures the student has heard the expression, he has not understood that everything is nothing but ब्रह्मन्, the whole creation is none other than ब्रह्मन्; there is no world separate from ब्रह्मन्. That means mistaken ब्रह्मन् is called world, rightly understood world is ब्रह्मन्. This is the basic Vedantic teaching. According to scriptures the world and ब्रह्मन् are not two things. Just as rope mistaken as snake is not two separate things. Mistaken rope is a snake. Rope properly understood is rope. Similarly, the whole creation which we have taken now as world is nothing but ब्रह्मन्. What type of ब्रह्मन्? औपनिषदम् – means which is knowable only through the Upanishadic scriptures. औपनिषदम् is the explanation of ब्रह्मन्. It means

‘that which can be known through the उपनिषत्s only’, which cannot be known through any other instrument of knowledge. उपनिषद् एक गम्यम् औपनिषदम्. मा अहम् ब्रह्म निराकुर्याम् – may I not negate that ब्रह्मन् or its existence, because until I study the उपनिषत्s I have no way of knowing ब्रह्मन्, because ब्रह्मन् is knowable only through the उपनिषत्s. Therefore, through this sense perception I cannot see ब्रह्मन्. Through rational analyzes you cannot know ब्रह्मन्. So, that the tendency will be to reject ब्रह्मन्. That is how people become नास्तिकः. Because it is not available for scientific experimentation and therefore our tendency will be, what is not available for perception and sense, we say is not existence. Therefore, the students say, ‘Let us not fall into that ditch, we will not negate ब्रह्मन्,’ we tend to negate ब्रह्मन् or ईश्वर because of several problems. If you take ईश्वर; we tend to negate ईश्वर because, there are so many question with regard to ईश्वर which are not answered. The fundamental question they ask is, ‘why did ईश्वर create this world?’ And if he has created this world why did he create all of us? And if he created all of us here, why couldn’t he make all the people moral, good and ethical? If he is told that world cannot change the people, then he is not omniscient and omnipotent. You said, ‘Lord is omniscient and omnipotent’ and that Lord creates the world which is full of problem, misery, violence, and evil. In fact one of the very big questions in all the systems of philosophies is, ‘what is evil?’ If God is all goodness, why should there be place for evil at all? Therefore I am not able accept the Lord as omnipotent. Therefore, I don’t believe in Lord. Belief in world creates lot of rational problems. What about belief in ब्रह्मन्, the निर्गुण वस्तु? That creates still further problems, because the उपनिषत्s say there

is ब्रह्मन्. Then it says you cannot see it, hear it, think of it, it is unknowable, inexperienceable, imperceptible, uncalculatable, and non-translatable. If it is not available for any transaction then it is not going to make any difference in my life. Why should I bother in knowing such useless ब्रह्मन्? That निर्गुण ब्रह्मन्, if it is there or not makes no difference. So, why should I accept that ब्रह्मन्? So, therefore ईश्वरः is also very difficult to accept, निर्गुण ब्रह्मन् is also very difficult to accept. There any person will tend to reject both of them, therefore, here the student says, 'Whatever may happen I should not reject ब्रह्मन्. If I am not able to find a suitable answer to my question, then I will struggle to get the answer, but I will never reject ईश्वरः or ब्रह्मन्. If I have not found the answer, it is not that the answer is not there, but I have not understood sufficiently what ईश्वरः is and what is ब्रह्मन्? Therefore, Oh Lord, give me the faith until I clearly understand what ईश्वरः is and what ब्रह्मन् is. That is why a devotee gives a beautiful answer, 'तव तत्त्वम् न जानामि किटशोऽसि महेश्वर' – of what Nature You are I am not able to know, 'यादृशोऽसि महादेव तादृशाय नमो नमः' – whatever be Your Nature, to that Nature I offer my prostrations. Therefore, my limitation that I have not known You, it is not Your limitation. Therefore, the student fervently prays, अहम् ब्रह्म मा निराकुर्याम्, let me not become a नास्तिकः, not even an agnostic—let me be a आस्तिकः, let me have श्रद्धा. Not only I should not reject ईश्वरः or ब्रह्मन्, मा मा ब्रह्म निराकरोत्—let not ईश्वरः also reject me. The first मा is 'let not'; the second मा is 'me'. Let not ईश्वरः reject me. Which means let me have ईश्वरानुग्रहः. If you want to have faith in ईश्वरः, I require ईश्वरानुग्रहः. Let me enjoy the ईश्वरानुग्रहः. And since this श्रद्धा is the basic foundation for the scriptural

study, the students repeat it again. अनिराकरणम् अस्तु अनिराकरणम् मे अस्तु – let me not reject the Lord; let the Lord reject me not. Let me have devotion to the Lord and may the Lord have his अनुग्रहम्—compassion towards me. With this the second part the prayer is over. Health has been asked for, faith has been asked for.

The third part is: Let me have all the necessary qualifications. So he says तत् आत्मनि निरतौ मयि – I am a person who am interested in ब्रह्म. निरतौ means who am committed to, who am obsessed with, who am serious about this knowledge. I am not a causal person, but I am a committed person with regard to तत् आत्मनि – that ब्रह्मन् which is otherwise known as आत्मा (बृ – to be big, आप् – to pervade; बृहति इति ब्रह्म, आप्नोति इति आत्म; both ultimately mean the infinite Reality). So, तत् आत्मनि निरतौ मयि – I am one who am dedicated to the pursuit of that ब्रह्मन् and for that I need उपनिषत्सु धर्माः यः. Here धर्माः means all the qualifications (discrimination, dispassion, discipline and desire).

Discrimination: The understanding that the spiritual growth alone is more important in life. Physical and mental growth is only subservient to spiritual growth. So, if we have the choice between spirituality and materialism, then one has to choose the spirituality alone, one cannot take to materialism at the cost of spirituality. So thus, having spiritual priority is called discrimination. If I am in a place where there is scope for spiritual growth and materially it is not rewarding and suppose there is another place where materially it is rewarding and spiritually there is no scope at all and if I have to choose between these two then I

should choose spiritually rewarding life alone. Such a mind which can see the importance of spiritual growth is called विवेक-मनः and that qualification is called discrimination.

Dispassion: Seeing material growth as subservient is dispassion. It is incidental, subject to arrival and departure and therefore that cannot be the primary thing in life; that has to be only secondary. Thus seeing the secondary nature of the material growth is called dispassion. Not being passionate about materialism, not being obsessed with materialism is called dispassion.

Discipline: As the physical discipline of health, I have got body discipline. If I want to sit for an hour, I should be able to do that. That is physical discipline. Sensory discipline: If I want to listen to a talk for an hour, I should have the attention span for that one hour. अन्यत्र मना अभुवम् नादर्शम् अन्यत्र मना भुवम् न श्रौषम् That one hour the ears must be available. And mind should have emotional health, which is freedom from रग, द्वेष, काम, क्रोध, मोह, मद, मात्सर्य etc. The mind should have all the healthy virtues which will make the mind a healthy mind. Therefore let me have all moral virtues which alone is the healthy mind. Moral virtues mean a healthy mind. Emotionally sound mind is a morally virtues mind. That is called emotional discipline. Intellectual discipline: Thinking discipline is very important. Soon should have a logical, rational mind which can understand this teaching.

Desire: Desire for this inner freedom. Now that, I am a slave of this world, that the world can make me happy, the world can make me depressed, the world can make me irritated, the world can make me insecure, I am a slave of this world and the people around me. This slavery must go. I want to be a master of my emotions. I want to be a master of my inner conditions. This is called internal freedom. I decide what my mental condition should be.

Let all these four qualifications be there in me. It is not enough that I pray to god, I should work to develop these four D's. Because, Lord can never help us until and unless we are ready to put forth our effort. Lord can never substitute our effort. Lord can only boast our effort, compliment our effort. We can be only a catalyst for our effort. Lord can never compromise. Therefore I do whatever I have to do but in addition to that, Oh Lord, I want your grace also. The student appreciates the role of Lords grace. Therefore he repeats it a second time, ते मयि सन्तु, ते मयि सन्तु. And then ॐ शान्तिः शान्तिः शान्तिः – Let there not be obstacles from three sources – आधिदैविक, आधिभौतिक & आध्यात्मिक – from supernatural forces, from the immediate surroundings, and from within myself respectively.

कठ उपनिषत्

We saw that all the promised कर्मफलानि of the वेदपूर्व भाग are defective in nature. The defective results are generally known as प्रेयः. अनित्य कर्मफलानि, परिच्छिन्न कर्मफलानि and सदोष कर्मफलानि all put together are called by the name प्रेयः. Even the popularly known धर्म, अर्थः, काम; they also come under प्रेयः. And most of the people are satisfied with these defective results and therefore कर्मकाण्डम् is enough for most of the people, human beings. But, there are some rare people who are not satisfied with प्रेयस् and when they look for defect free goal then comes the वेद-अन्त भाग which introduces the defect free goal - ब्रह्मन् or मोक्ष. Therefore, a seeker switches over to वेद-अन्त भाग; वेद-पूर्व भाग is no more relevant to him, वेदान्त becomes relevant to him. And when he seeks ब्रह्मन् or मोक्ष the उपनिषत् points out that ब्रह्मन् which you want to accomplish actually happens to be YOU yourself, तत् त्वम् असि. So, thus, वेदान्त points out that अहम् एव ब्रह्म – the defect free goal. Therefore, there is no question of accomplishing ब्रह्मन् because, if ब्रह्मन् is presented as an object elsewhere, I have to struggle to acquire it. The उपनिषत् points out that it is MYSELF. Therefore, the struggle for acquiring ब्रह्मन् cannot be there. So, our pursuit becomes slightly different form of pursuit. Because, I need not produce ब्रह्मन्, I need not reach ब्रह्मन् and therefore, my effort has to be different. As the वेद reveals, ‘am I really ब्रह्मन् or not’? I should be convinced. This is required because, until I come to वेदान्त, I have taken myself as a limited human being subject to birth, suffering from old age and sooner or later

going to die. So, as a mortal suffering human individual I have taken myself. Now, वेदान्त comes and tells something radically different about myself, that I am not a mortal individual, I am not a suffering individual, I am नित्य-शुद्ध-बुद्ध-मुक्त-ब्रह्म अस्मि. Therefore, I have to find out whether my notions about myself is correct or whether the Upanishadic revelations about myself is correct, because they are diagonally opposite. I think 'I am a दासः,' – a slave, the उपनिषत् tells, 'you are the स्वामिः,' – the Master. I think 'I am a mortal', the उपनिषत् says, 'You are immortal'. I think 'I am a sinner', the उपनिषत् says, 'You are ever sinless'. So, now I have to enter into a Self-enquiry to verify whether I am ब्रह्मन् or not. On verification if I discover that I am ब्रह्मन् is a fact, the greatest advantage is what I have been seeking all the time, I discover as myself. Therefore, it is an advantageous enquiry. Therefore, the साधना hereafter is not in the form of doing something. The साधना hereafter is 'KNOWING'. Since, the वेदान्त is concentrating or knowing साधना it is called as ज्ञानकाण्डम्. In कर्मकाण्डम् you have something to do, in ज्ञानकाण्डम् you have something to KNOW. So, doing साधना to KNOWING साधना and when I want to know myself, I face certain problems. If I have to get any knowledge, I require an appropriate instrument for gaining knowledge. Knowledge cannot automatically happen. Certain things will happen in life automatically. You need not do anything, you just survive. After sometime mistakes happen automatically, it is a natural process. Similarly hair turns into grey. For unfortunately knowledge does not come under that category. Not only spiritual knowledge, any knowledge does not happen automatically. If knowledge also happens automatically the advantage is that you can

abolish all the schools, admission headache is gone. So, therefore, knowledge does not happen. If it does not happen we have to take the initiative to make it happen. The initiative is using an appropriate instrument of knowledge. When I want to know the color of an object I have to operate the eyes, when I want to know the smell, I have to operate the nose. The instrument which I use for knowledge is called प्रमाणम्. The knowledge that arises by using the instrument is called प्रमा. प्रमाणम् generates प्रमा in the person who operates the प्रमाणम्. It is not that I operate the प्रमाणम् and you get the knowledge. If I use my sense organs I will get the knowledge. If you use your sense organs you will get the knowledge, therefore the one who uses the प्रमाणम् will get the knowledge. The user of the प्रमाणम् is called प्रमाता. So, thus प्रमाता प्रमाणेन प्रमाम् प्राप्नोति, जनयति. प्रमाता produces प्रमा by using the प्रमाणम्. And the knowledge is always about one object or the other. A knowledge must have an object of knowledge. You can never think of a knowledge without a relevant object. Therefore, the प्रमाणम् always produces प्रमा about a particular object and the object of knowledge is called प्रमेयम्. So, thus प्रमाता produces प्रमा of the प्रमेयम् through the प्रमाणम्. प्रमाता प्रमाणेन प्रमेयस्य प्रमाम् जनयति. Since, there are varieties of objects in the world and since the nature of the objects are different, the instruments of knowledge also vary depending upon the object of the knowledge. If the sound is the object of knowledge then the relevant instrument are the ears alone. Therefore, since the प्रमेयस्य are different, प्रमाणम् are also different and in the वेदान्त शास्त्र we talk about षड्-प्रमाणानि – six instruments, means of knowledge.

- i) **प्रत्यक्ष्यम्**: DIRECT PERCEPTION – the पञ्च ज्ञानेन्द्रियाणि put together is called **प्रत्यक्ष्य प्रमाणम्**, through which we know varieties of things. In fact **प्रत्यक्ष्यम्** is the basic instrument of knowledge. Right from birth we know things from **प्रत्यक्ष्यम्** only.
- ii) **अनुमानम्**: INFERENCE – to know something indirectly when it is not within the range of **प्रत्यक्ष्यम्**. For example, when I am walking on the road I hear the horn of a car. My ears talk about a sound alone. But from that I infer that there is a car behind me. Car has not been seen by me. I know there is a car from the horn. I have inferred the car. And for this, I should have seen before wherever there is a horn, there is a car. I have seen the connection between the car and the horn. There afterwards I make an inference. The knowledge of the connection is called **व्याप्ति ज्ञानम्**. I see the car-horn connection. There afterwards whenever I hear the horn alone, the car is inferred. Hearing the horn is known through **प्रत्यक्ष्यम्**, but the knowledge of the car is **अनुमानम्**. In शास्त्र, the standard example given is from seeing the smoke, fire is inferred.
- iii) **अर्थापत्ति**: PRESUMPTION – is closer to inference. By experiencing one event in the present I come to know about another event in the past, even though I have not experienced it. For ex: early in the morning I see a lot of water on the road. In the night it had rained but I never knew because of sound sleep. The rain that happened in the night is not known through **प्रत्यक्ष्यम्**. But morning I see the water and the water cannot be explained without the rain.

Therefore, I presume the rain event from the flooding. This is called अर्थापत्ति or Presumption.

- iv) उपमानम्: COMPARISON. Through comparison also you can know other objects. When there is a wild buffalo in the forest, you have got a village of buffalo. From the experience of one you get the knowledge of the other through comparison and this instrument of knowledge is called उपमानम्.
- v) अनुपलब्धिः: NON-COGNITION – this is a special instrument for knowing the absence of things. If I ask you, ‘Is there a glass in my hand?’ You say, ‘There is no glass’. ‘How did you know that there is no glass?’ ‘I saw’ will be your normal answer. ‘What did you see?’ ‘I saw the absence of glass’. ‘How can you see the absence of glass?’ Because eyes can only see the colors and forms. If you say, ‘I saw the absence of glass’, I will ask you, ‘what is the color of the absence of glass?’ अभाव does not have form and color. Therefore you cannot recognize it through sense organs but you recognize it in a peculiar method. That peculiar method of cognition is called अनुपलब्धिः.
- vi) शब्दः: VERBAL COMMUNICATION – words. What you are learning now is only through the words – either through written or spoken words.

These are षड्-प्रमाणानि. All our knowledge takes place through one प्रमाणम् or another only. Without प्रमाणम् whatever you know doesn't come under knowledge. It will come under wishful thinking, speculation, imagination. Speculation is not a fact, imagination is not a fact, and wishful thinking is not a fact. To be factual, to be a valid knowledge, it must be born out of one of these six instruments of knowledge. Now the next question is which instrument should we use for gaining knowledge of a thing. Do we have a choice in using the प्रमाणम्? Like coming to class. Suppose a person has got a car and a scooter. Now whether he should come by car or by scooter or by auto or by bus, there is a choice. कर्तुम् अकर्तुम् अन्यथा वा कर्तुम् शक्यम्. When we have got different instruments for doing things, we have got choice. Similarly do we have choice with regard to instrument of knowledge? The शास्त्र answers No. with regard to the instrument of knowledge we do not have choice. The instrument s to be used depends upon the object that I want to know. If I want to know the color, I cannot choose the instrument, whether I like or not, I have to see with eyes alone. So in keeping with the nature of the object we have to choose the प्रमाणम्. प्रमेय अनुसारेण प्रमाण व्यापारः कर्तव्यः. It is choiceless. So first choiceless situation is, 'you have to use a प्रमाणम् for knowledge'. Knowledge cannot happen in meditation. In meditation do you get any new knowledge? You can only recycle the already available information. No new information can happen. Whatever new things are generated they are all your imagination, they are not valid knowledge. Therefore we say, no knowledge can happen including Self-knowledge. If a person thinks that knowledge will happen through meditation we argue No, because in

meditation we are not using any instrument of knowledge. Therefore it cannot produce knowledge. प्रमाण अभावात् ज्ञानम् न उत्पद्यते. Second lesson is, 'not only knowledge requires a प्रमाणम्, it requires an appropriate प्रमाणम्, a relevant प्रमाणम्. Once you remember these two lessons, we can come back to our topic – Self-knowledge in which we are interested. Because the उपनिषत् points out that 'I am ब्रह्मन्'. Then I have to verify and ascertain अहम् ब्रह्मास्मि वा न वा? Am I a miserable जीवात्म or wonderful परमात्मा? If I am miserable जीवात्म then there is gloom in the face. And since I am seeking Self-knowledge, I have to apply these two lessons.

i) I have to use a प्रमाणम्.

ii) I have to use a relevant means of knowledge. On analysis we come to know that, of these six प्रमाणs, five प्रमाणs are useless with regard to Self-knowledge. Not that the first five प्रमाणs are totally useless, they are useful for several purposes, but with respect to Self-knowledge these five प्रमाणs are irrelevant. The reason is: The first प्रमाणम् is called प्रत्यक्ष्यम् is meant for knowing the objective world. In the कठोपनिषत् (२-२-१), we will see, यमधर्मराजः will beautifully say,

पराञ्चिस्त्वानि व्यतृणत् स्वयम्भूः तस्मात् पराङ्पश्यति नान्तरात्मन्;

All the sense organs are turned outwards. Therefore they will be objectifying external world alone, they are incapable of objectifying the आत्मा – the Self behind. So, the observer cannot be observed. Even through the most powerful instrument it is beyond the scope of our

subject. Because if fact, even the powerful instrument cannot see the eyes itself what to talk of the observer behind the eyes. It is impossible. Therefore the first instrument is ruled out. And once the first प्रमाणम्-प्रत्यक्षम् is ruled out the other प्रमाणs are also ruled out like अनुमानम्, अर्थापत्ति, उपमानम् and अनुपलब्धि:, because all the other प्रमाणs are based on प्रत्यक्षम्. Inference cannot operate only based on the perceptual data. If the scientists are talking about the age of the moon as xyz, because they have brought the rocks from the moon and studied the rocks which is the प्रत्यक्षम् प्रमाणम्. Based on the rock-study, they infer. Similarly, अर्थापत्ति is also based on प्रत्यक्षम्. To presume that there was rain in the night you require perceptual experience of water logged roads. Similarly, उपमानम् is also based on प्रत्यक्षम्. Only if you have experienced one thing, then only you can give that as the comparison for the other. So, where प्रत्यक्षम् cannot function all the other three also cannot function. Therefore, for Self-knowledge प्रत्यक्षम् अनुमानम्, अर्थापत्ति, and उपमानम् are useless. अनुपलब्धि: is useful only in knowing the absence of a thing. We are talking about the present thing, the existent thing. You cannot use अनुपलब्धि: to study an existent thing. अनुपलब्धि: functions only in the field of अभाव. आत्मा is भाव-वस्तु; भाव विषये अभाव प्रमाणम् is irrelevant. So, all the five प्रमाणs are out.

शब्द प्रमाणम् alone is left out. Knowledge through words. This शब्द प्रमाणम् is broadly classified into two.

i) लौकिक and ii) वैदिक शब्द.

Now लौकिक शब्द means the books that are written by the worldly people like physics, history, etc. Words given out by worldly people. वैदिक शब्द is not given out by human beings but which is given out by the Lord Himself, but it is brought out to the world through the human medium. That is why the ऋषिs are called मन्त्र द्रष्टाः. They don't invent the मन्त्र. But they are the discoverers of the मन्त्रs which had already existed. Now, of these two types of शब्द प्रमाणs we have to use वैदिक शब्द only because लौकिक शब्द are useless as they deal with objective world, the observed world, the observable world. None of them study the observer. So वैदिक शब्द alone is left out. Now the वैदिक शब्द also is divided into two types i) वेद पूर्व शब्दः and ii) वेद-अन्त शब्दः. On enquiry we find that कर्मकाण्डम् शब्दः are also not useful for us. Because कर्मकाण्डम् deals with अनात्म. वेदान्त, ज्ञानकाण्डम्, शब्द प्रमाणम् happens to be the most unique प्रमाणम् in the world which deals with the subject, the observer. It is like, when I want to see my own eyes, I used varieties of instruments. At last, there is only one instrument which can help me to see my own eyes-mirror. Similarly, to get Self-knowledge all other instruments are useless. We have got वेदान्त शब्द प्रमाणम् which serves as a mirror. Thus वेदान्त can be compared to a mirror to reveal about myself, which I have never attempted to know. There are many people in the world who have never seen their back. Similarly majority of people are not interested in knowing about themselves, but if you are interested, then you are presented with a mirror called वेदान्त प्रमाणम्.

The only means of knowledge which is dealing with ब्रह्मन् which happens to be the very subject is the वेदान्त शब्द प्रमाणम्. By operating the वेदान्त we get the knowledge of ब्रह्मन् as myself, we get the Self-knowledge. Therefore, वेदान्त can be compared to a mirror which is the only instrument with which I can look at my own face. Similarly, वेदान्त is the only mirror with which I can know my स्वरूपम्. When I discover ब्रह्मन् as myself there is no necessity of accomplishing ब्रह्मन्. Because I discover that ब्रह्मन् is already accomplished as myself. Therefore, knowing ब्रह्मन् and attaining ब्रह्मन् happens to be one and the same. In all other fields knowing and attaining are two different processes. I have to know first, thereafter I have to work for attaining. But ब्रह्मन् happens to be a unique goal where knowing itself is attaining. Therefore other than knowing I do not have to do anything in the context of वेदान्त. And since, there is no action involved and since there is only a knowing process, वेदान्त is otherwise called ज्ञानकाण्डम् wherein the whole section is concentrating on knowing, knowing and knowing. And if at all, there is any other effort, it is all connected with knowing only, like elimination of doubts. If I am not convinced that I am ब्रह्मन्, वेदान्त allows questions. You can ask any number of questions and can get solved all your doubts. Removal of the doubts is also for making knowledge clearer and clearer. So first ज्ञानम् and then निःसंशय ज्ञानम् or दृढ ज्ञानम् which is again connected with the knowledge only. And thereafter if at all there is any effort; that effort also is for assimilating the knowledge. So that the knowledge is available when I am responding to the external situations. Even when I am facing the problems the knowledge must be available for me, which is called

assimilation or internalization or digestion. Because as you know eaten food will not give you nourishment only the digested food will nourish you. So what matters is not what you eat, what matters you is what you digest, assimilate also is a part of knowledge process. Therefore the entire वेदान्त deals with knowing, clarifying and assimilation. But it is all centered around ज्ञानम्, ज्ञानम् and ज्ञानम्. Therefore it is called ज्ञानकाण्डम्. Otherwise it is called ब्रह्मविद्या, आत्मविद्या; otherwise it is called उपनिषत्. The word उपनिषत् has got several meanings as we have seen before. One of the meanings of the उपनिषत् is रहस्यम् – secret teaching. Why it is secret teaching?

i) This teaching must be given to those only who are ready. If this teaching is given to the unprepared people, not only it cannot be received but often the teaching can be misunderstood which is still worse. Therefore कृष्ण tells in the गीता (३-२६),

न बुद्धिभेदम् जनयेत् अज्ञानात् कर्मसङ्गिनाम् ।
जोषयेत् सर्व कर्माणि विद्वान् युक्तः समाचरन् ॥

For majority of people कर्मकाण्डम् alone is relevant; for many ज्ञानकाण्डम् may become counterproductive. And since it has to be given after making sure that it is not abused, it is called a secret teaching.

ii) Even if this teaching is given to all people indiscriminately, it should not be given; it should be kept as a secret, but if a person freely distributes this knowledge to all people, then also this teaching will remain as a secret. Because many people won't understand. So, therefore this teaching has the capacity to remain as secret even if there are people

to reveal it. And therefore it is called रहस्यम्. In the गीता कृष्ण uses the word राजविद्या राजगुह्यम्. It is the greatest teaching in the world. And this उपनिषद् as said earlier is occurring at the end of the वेदs and since there are four वेदs the उपनिषद् occurs at the end of all the वेदs. Therefore, we have got ऋग्वेद उपनिषद्s, यजुर्वेद उपनिषद्s, सामवेद उपनिषद्s and अथर्वणवेद उपनिषद्s. These उपनिषद्s are generally in the form of a संवाद or a dialogue. Because the उपनिषद् wants to say that one should never study the उपनिषद् independently. Self-study is not allowed. शङ्कराचार्य points out in the मुण्डक उपनिषद्:

शास्त्रज्ञोऽपि स्वातन्त्र्येण ब्रह्मज्ञानान्वेषणम् न कुर्यात् ।

Even the most equipped person who knows तर्क, मीमांसा, व्याकरण – everything he knows, even the most educated person should not make an independent study. That is why in छान्दोग्योपनिषद्, नारद himself, the most educated and qualified person, he goes to सनत्कुमार for studying. You cannot imagine a person who is more learned than नारद and he gives a list of sciences he has studied. So, so much intellectually qualified a person, नारद does not choose to study independently. He chooses to go to a गुरु. So to emphasize the necessity of a गुरु, the उपनिषद् gives the teaching in the form of a गुरु-शिष्य संवाद or dialogue. A constructive dialogue is called संवाद, especially between the गुरु and शिष्य. And we have got many dialogues appearing in the four वेदs. And one such dialogue or group of dialogues put together is known as one उपनिषद्. So, thus मुण्डक consists of one dialogue between शौनक and अङ्गिरस. And this कठोपनिषद् itself is going to be a dialogue between a गुरु and a शिष्य. धर्मराज is going to be a गुरु and

नचिकेतस् is going to be a शिष्य. Whereas in प्रश्नोपनिषद् it is not one dialogue, there are six dialogues; six disciples are there. And all put together is known as one उपनिषद्. But at least in प्रश्नोपनिषद्, students are different, आचार्य is one – पिप्पलाद मुनि. Whereas in छान्दोग्योपनिषद्, there are many गुरुs and many disciples and therefore many dialogues put together is said to be one उपनिषद्. Therefore, a उपनिषद् consists of either one dialogue or many dialogues. And these four वेदs are supposed to have many secondary branches. Even though वेदs are four in number there are many secondary branches called शाखाः. And originally they say in tradition that there were 1180 शाखाः of the four वेदs, of which many शाखाः are lost in time. And in every शाखाः there was one उपनिषद् and therefore the original no. of उपनिषद्s is supposed to be 1180. Since nobody can study 1180 उपनिषद्s 108 उपनिषद्s were taken as the सारम्. So, सर्वासाम् तु उपनिषदाम् सारम् अष्टोत्तरम् शतम्. And of these 108 उपनिषद्s also, 10 उपनिषद्s became popular because of शङ्कराचार्य's भाष्यम्. And these 10 उपनिषद्s if a person studies, he will be able to understand, the other उपनिषद्s also, if he wants. Because the teaching is the same. जीवात्म-परमात्मा ऐक्यम् is the central theme. Only the methodology of the communication is varied, like with one rice itself we make so many types of dishes, because human mind wants different tastes. So, therefore, different approaches, different examples, sometimes पञ्च-कोश-विवेक, sometimes शरीर-त्रय-विवेक, sometimes दृक्-दृश्य-विवेक; presentations are different, angles are different, for one student a particular approach clicks or appeals. And these 10 उपनिषद्s are taken from all four वेदs because शङ्कराचार्य wants to show that all the वेदs convey the same teaching uniformly. This

कठोपनिषद् belongs to काठक शाखा of कृष्णयजुर्वेद recension. This उपनिषद् has got two chapters known as two अध्याय, and each chapter has got three sections known as वल्लि. Like any other उपनिषद् this उपनिषद् also begins with शान्तिपाठः which is unique to कृष्णयजुर्वेद. शान्तिपाठः is not based on the वेद to which it belongs.

शान्तिपाठः

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजसिवावधीतमस्तु
मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

The purpose of शान्तिपाठः is the removal of the obstacles to the study of the text. Here the aim is ज्ञानम्, विचारः; विचार विघ्न निवृत्त्यर्थम्. Obstacles are of the two folds:

- i). Visible obstacles दृष्ट प्रतिबन्धः like rains. If the rains come and you see it is an obstacle in which you can take some steps – change the venue or something like that. That is all within our limit.
- ii). Invisible obstacles अदृष्ट प्रतिबन्धः which we do not know at all. To remove the invisible obstacle we have to resort to only one method—appealing to the Lord. Because for the Lord nothing is hidden. Therefore, we seek the grace of the Lord, so that we will not have any obstacles and we can complete the study.

. Therefore, शान्ति is equal to विघ्न निवृत्ति and पाठ means chanting. शान्तिपाठ means a मन्त्र which should be chanted for the removal of the obstacles. This is a small, popular and very, very relevant शान्तिपाठ. In other शान्तिपाठs the prayer is very, very general. The prayer is ‘I should

listen to noble and auspicious things'. It does not particularly deal with study. It is for physical health, long life etc. whereas this is a unique शान्तिपाठ, which is meant for the study purpose. You have to imagine the student and the teacher sitting together, and chanting the शान्तिपाठ. The prayer goes like this: सह नावतु – सः (He) means God. Let that God नौ अवतु – नौ means we two, अवतु means protector. Let that God protect us both. Why should the student refer to only two? Which two he must be referring? One is himself, second one is गुरु himself. May the Lord protect the गुरु and शिष्य! ह is only emphasizing. Definitely, without failing may the Lord protect us both! By protection what is meant? शङ्कराचार्य says, here the context is study of the scriptures. We are not dealing with any other context of life. In any other context protection can be from the diseases, death or from any other obstacles, but in the Vedantic class protection can be only in the form of receiving the knowledge, protection from ignorance and from wrong understanding or distractions. Because in the class the dangers, the enemies are lack of attention, different people have got different attention span. So may the Lord protect me from all these obstacles, distractions, wrong understandings, filtered understandings! And in what way the Lord should protect the गुरु? गुरु also should be free from distractions. And गुरु also must have the capacity to deliver the teaching. Because he has to communicate the most difficult subject. Therefore, may the गुरु have the capacity to communicate without any obstacle! Then सह नौ भुनक्तु – the word भुनक्तु also means to protect. So may the Lord protect us both! Why is it repeated again? शङ्कराचार्य beautifully comments प्रथमम् ज्ञान प्रदानेन अवतु, अनन्तरम् ज्ञानफल प्रदानेन अवतु. Not only I should

receive the teaching, the teaching must permeate my personality should get transformed. Otherwise what is the use of studying? If the knowledge remains in the head and I become a scholar in the उपनिषद्, but my behavior and character continues to be as bitter as before. Who wants such an Upanishadic study? We are not conducting a class for certificate. We want to transform our personality, so that I will not be a pain for myself and I will not be a pain for others also. Therefore our aim is transformation. Without transformation the study is worthless. Therefore may Lord protect me, by transforming my personality! For the transformation whatever obstacles are there, may the Lord remove those obstacles, like certain deep emotional problems, deep worries, deep wounds, subconscious worries, anxieties; so that mind enjoys lightness. Only a light mind can enjoy the आत्मज्ञानम्. So, thus ज्ञान प्रदानेन अवतु, ज्ञानफल प्रदानेन अवतु. May the Lord give me the knowledge and also the benefit of knowledge! सह विर्यम् कर्त्तावहै. Student is very careful. He cannot put the whole responsibility on the Lord only. What is your contribution? Because our success not only depends upon ईश्वरानुग्रह, it also depends upon आत्मानुग्रह – my effort, self-effort. So without our effort भगवान् cannot help us. ‘भगवान् can help if we have decided to transform’. If we have decided to not to transform, even the omnipotent Lord is helpless. Therefore the student says, ‘let us put forth our effort’. This is called पूरुषार्थ. The first two lines talk about ईश्वरकृपा, the third line talks about आत्मप्रयत्नम्; free will has to be used. You cannot be fatalistic once you come to वेदान्त. वेदान्त does not accept fatalism. वेदान्त does not consider मोक्ष is determined by God. There are certain systems which says that only भगवान् decides who will

get मोक्ष. वेदान्त very, very clearly says मोक्ष is not determined by God; मोक्ष is decided by me and assisted by Lord. And that is why मोक्ष comes under पूरुषार्थ – the human choice. मोक्ष is not God's choice, मोक्ष is only a human choice. And, therefore, the student says let me choose to attend the classes, let me choose carefully listen. The amount that you gather depends upon the amount of reflection. Revive your willing to do, reconcile the previous teaching, we have go through the teaching. If you don't do that, not that you won't get the benefit, but the benefit will be proportional to your effort. Therefore, the student says, may we both put the necessary effort! Therefore, विर्यम् –means effort on the part of student as well as on the part of the teacher also. Having put forth all the effort, तेजस्विनावधीतमस्तु –not only I should receive the teaching, I should be able to retain the teaching. Reception and retention both together is called मेधा शक्ति. In संस्कृतम् it is called ब्रह्मण, धारण शक्ति. Therefore the student prays, 'May our learning remain bright in the mind, green in our memory'. तेजस्वि means bright and fresh. In short may I not forget. That is why when the ब्रह्मचारि takes the उपनयनम्, it is entering that stage of life where he starts the Vedic education. And one of the मन्त्रs the ब्रह्मचारि has to chant is, he has cover the ears and say ब्रह्मणः आणिः स्थः आणिः means plug, ear-plugs; and ब्रह्मणः means Vedic knowledge. He is addressing the Lord, 'Lord! You should remain as two ear-plugs- one way ear-plugs, whatever I listen should enter the heart and it should never go out. मा_विद्विषावहै –let us not have any strain in our emotional relationships. द्वेष means literally dislike or hatred, here it means let there not be any strain or misunderstanding, let the relationship be one of mutual love and respect. गुरु's attitude towards शिष्य should

be one of compassion and care and शिष्य's attitude towards गुरु must be one of faith and respect. That the गुरु will not mislead me—that faith and also reverence—that the गुरु has got the sacred teaching and therefore as a repository of this teaching I should have reverence, श्रद्धा and भक्ति. ॐ शान्तिः शान्तिः शान्तिः. The शान्तिः is repeated thrice the obstacles from the three sources can be eliminated.

- i). आध्यात्मिक विघ्नः :- OBSTACLES FROM WITHIN MYSELF:
Either physical obstacles in the form of bodily pains etc., or mental obstacles, distractions—suddenly you will remember something else. That is called आध्यात्मिक विघ्नः over which we have more control.
- ii). आधिभौतिक विघ्नः :- OBSTACLES COMING FROM THE IMMEDIATE SURROUNDINGS: —Over which we have a little less control. A little less than what I have on myself. Because when I am the obstacle I can do something. But when the neighbors are disturbing my control is limited.
- iii). आधिदैविक विघ्नः :- OBSTACLES COMING FROM GODS—supernatural forces like earthquake, lightening etc., over which human beings have little control. So three शान्तिः are chanted for freedom from all the three obstacles.

तैत्तिरीय उपनिषत्

An ordinary person used to संसार for a long time, he never thinks of the possibility of freedom. But there are some intelligent people; they begin to explore the possibility of some goal, which he is free from these दोषत्रयम् – दुःख मिश्रितत्वम्, अतृप्तिकरत्वम् and बन्धकत्वम्. Is there any goal in life which is free from these दोषत्रयम्? And when these intelligent people ask this question then the वेदs give the answer: ‘there is a goal, but it can never be gained through कर्मकाण्डम् as it is meant to deal with साधन-त्रयम् and साध्य-त्रयम् and so it deals with only प्रेयस्; श्रेयस् is out of the scope of कर्मकाण्डम्. And therefore, if you want a श्रेयस्, if you want a defect free goal, you have to go to the other shop. Therefore, this seeker is called मुमुक्षुः. The others are called बुभुक्षुः – who are interested only in those defective साध्य-त्रयम्s. But this person wants to go beyond them.

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायात् नास्ति अकृतः कृतेन ।
... ॥ मुण्डक उपनिषत् १-२-१२ ॥

means कर्मकाण्डम् cannot serve me. Therefore, I have to go to ज्ञानकाण्डम्, ‘तत् विज्ञानार्थम् सः गुरुम् एव अभिगच्छेत्’ is shifting the direction from वेदपूर्व to वेदन्त. What is that defect free goal? वेदान्त says, ब्रह्मविदानोति परम् – that defect free goal is ब्रह्मन्. Otherwise it is called मोक्ष. So it is not mixed with दुःखम् and it will never keep you in

अतृप्ति and it will never cause addiction or dependence. Where to find that ब्रह्मन्? Where is it available? How to go and acquire that? Then वेदान्त throws a bombshell, 'you can never acquire that ब्रह्मन्'. If so, where is that ब्रह्मन्? उपनिषत् says you cannot acquire that, not because it is not there, but because तत् ब्रह्म त्वम् असि. That defect free goal – साध्यम् is not far away from you. It is साधक रूपेण साध्यम् वर्तते. The sought is in the form of the very seeker himself. That is why it is said that you cannot acquire it because you fortunately or unfortunately are That. When the उपनिषत् says 'I am the defect free ब्रह्मन्', even though I have got great faith in वेदs, great faith in the गुरु, I find it extremely difficult to swallow this because all through the life I have looked upon myself full of defects (दोषाः) only. In such a Juncture उपनिषत् comes and tells, 'you are defect free ब्रह्मन्'. So therefore, our problem is, we are not able to accept because our conclusion – self-conclusion and the Upanishadic revelation (Self- revelation) between these two there is a very big gap. If the gap is smaller, we will be able to adjust. So where 'I' am as I know and where is the 'I' as the उपनिषत् reveals. Therefore, I feel like dropping the उपनिषत्s and not my notion because it is so powerful that I can never imagine dropping my notion – the reinforced notion that I have almost decided to drop the उपनिषत् and the गुरु also. But if I am born in a culture in which श्रद्धा in the वेद is inherent then I accept the revelations of the वेदs. That is why श्रद्धा we emphasize so strongly. Because when

the ultimate teaching comes, my conclusion and Vedic teaching is going to be widely different. Therefore, if I do not have a strong श्रद्धा, I will drop the उपनिषद् itself. That is why when the boy gets the उपनयनम् – the four day ceremony in which the first day उपनयनम् is done, there afterwards he has to observe some व्रतम् and on the fourth day he has to do some special ritual – worship of श्रद्धा देवी. श्रद्धा is personified as a देवता and ब्रह्मचारि worships that देवता. So that in due course, regularly chanting the वेदs, regularly doing नमस्कारम् to वेदs, unknowingly I will imbibe श्रद्धा – that वेद cannot go wrong.

वेद is valid just as seeing is believing because of my faith in the eyes. As much faith I have got in चक्षुः, so much faith I have got in the वेदs. If there is a wide difference between my conclusion and वेदs what is required is not questioning the वेदs but questioning my conclusion. Have I concluded with proper enquiry or is it a wild conclusion, taking for granted. I have taken for granted that I am finite. I have never questioned that conclusion. When you make such an enquiry, you will come to know that what is required is reanalysis of my nature to find out whether my conclusion is right or Vedic revelation is right and therefore begin Self-enquiry to find out whether my self-conclusion is reliable and valid. I have concluded that it is the truth that I am a finite, limited and mortal being. Therefore I want to find out which is true. Therefore, comes Self-enquiry – आत्माविचारः. When I have to enquire into the Self,

I get into a new problem; I do not have any instrument for conducting the enquiry because an appropriate instrument is required. If I have to enquire into the stars I require a telescope. If I have to enquire into bacteria I require a microscope. This appropriate instrument through which an enquiry is made is called प्रमाणम्. For the first time I face a serious problem. All the time I have been enquiring into an objective universe. For the first time I have to do enquiry into the enquirer. It is like I want to study my own eyes. I have got a telescope and also a microscope and I want to study my own eyes. I keep them in the opposite direction. I cannot study. And therefore for the first time I discover the fact that the regular available instruments are irrelevant and useless for Self-enquiry. The पौरुषेय प्रमाणानि – all the human instruments being extrovert in nature cannot be useful for Self-enquiry. It is like I want to see my own eyes. If the regular ones are not useful and I want to see my own eyes, then what should I do? I have to use a mirror. With the help of a mirror I will be able to see my own eyes. In the same way I require a special type of mirror, an appropriate mirror to reveal my real eye. And that mirror the वेदान्त points out in the ज्ञानकाण्डम् – the Upanishadic words known as शब्द प्रमाणम्. It is a verbal mirror. In fact when I say, your eyes have turned reddish or yellowish, you come to know about your reddish or yellowish eyes with the help of my words which are able

to see your eyes. Therefore with the help of my verbal mirror, you have come to know that your eyes are yellowish and reddish.

Similarly आत्मज्ञानम् requires वेदान्त शास्त्र शब्द प्रमाणम्. The Upanishadic words are the प्रमाणम् – the means of knowledge. There afterwards we said when I try to study the उपनिषद् by myself, I find that I am incompetent to understand because they have to use a peculiar method for revealing myself. Because normally the words are used to reveal the objective universe, an external object, but the उपनिषद् has got a different and difficult job that they have to use the words to reveal Myself. So they cannot use the normal methods. If they use the normal method, we will commit a mistake that we will hear the description and we will conclude that there is a ब्रह्मन्. This is called objectification orientation, which is the greatest danger of the words. So the उपनिषद् should stop our tendency to objectify so that as even we listen our knowledge should be the description of ब्रह्मन्; is not the description of some object. It is the description of my own nature. That is how the श्रवणम् should take place. And it requires tremendous skill for communication otherwise the student will say I have understood ब्रह्मन्. I have not experienced ब्रह्मन्. This is the biggest pitfall in verbal communication like saying, 'I have understood how मानसरोवर is, but I have to go there to experience it'. This knowledge - experience dichotomy will come if the teaching is improper. Knowledge-experience

division is not there in Self-knowledge. In all other objective knowledge, knowledge-experience division is there. In the case of ब्रह्मज्ञानम् knowledge first, experience later. This division is not there. Therefore, the उपनिषद् uses all the peculiar methods. Therefore, if we read the उपनिषद् it will not convey. Therefore, we say उपनिषद् will convey only if it is studied under the guidance of a गुरु. गुरु alone can make the उपनिषद् speak to you. And the गुरु has got the technique of opening the words and giving you the teaching in a हस्त आमलकवत्. What is the method that the गुरु uses? He has to use the six factors called षट्-लिङ्गानि to arrive at the primary teaching, central teaching and तात्पर्यम्. गुरु helps the student in discovering the तात्पर्यम् – you are what you want to be in life. You want to be secure, full and immortal; you are already secure, full and immortal. In fact whatever you want to be or become, you already are – the central teaching. The गुरु has to consistently teach again and again until the student nods his head in conviction. It should not be an idea contained in the उपनिषद् but must be a fact for me. And this is called वेदान्त विचार, वेदान्त मीमांसा and Vedantic analysis. Remember this is not a near intellectual, academic exercise for getting a degree or to become a scholar. Our aim is not academic scholarship. The more I see the शास्त्र clearly, the more I understand Myself clearly. Clarity with regard to शास्त्र is clarity with regard to Myself. Like when I look at the mirror. If my face has to be

clearly seen, the clarity of my sight depends upon the clarity of the mirror. Therefore all analysis whether logic or grammar, none of them are a waste of time or intellectual gymnastics. Every word of the शास्त्र is clear means; the nature of Myself will become clear to me. So, therefore, वेदान्त विचारेण, by Self-enquiry, by Self-knowledge, and the result will be that my conclusion was wrong, I am not a mortal, imperfect human being, but I am really the immortal ब्रह्मन्. अहम् ब्रह्म अस्मि becomes a fact for me. These are very important because if you understand these points very clearly, your approach to regular classes will also be different. Otherwise let me hear and then afterwards through meditation I will get the knowledge of ब्रह्मन्. ब्रह्मन् is going to come in meditation. Meditation is more important. In classes I can get some ideas. If you don't get knowledge while listening, you are never going to get knowledge by any amount of meditation. A Knowledge that has not come in श्रवणम् is never going to come in even 100 crores births of meditation. Therefore, knowledge should happen when the mirror is shown by the गुरु. Even though you are looking into the mirror, you are not an extrovert person, because from distance it looks as though you are seeing outside, because mirror is outside but you are seeing yourself. Similarly, Shastric study is not an extrovert process because many people are you like this.

I want Self-knowledge which is within. And गुरु is showing me a book which is outside. To know the inside आत्मा why should I study the outside उपनिषद्? And therefore outside Upanishadic study is meaningless they say. Remember study of the उपनिषद् is looking at the mirror. When you are looking at the mirror, you are not seeing the mirror, but you are seeing yourself. This वेदान्त विचार otherwise called ज्ञानयोग consists of 3 stages of साधना, which are known as श्रवणम्, मननम्, and निदिध्यासनम्. This is the next point to deal with. The meaning of श्रवणम् is not hearing but consistent and systematic study of these scriptures for a length of time under the guidance of a competent teacher. So this systematic study with the help of the षट्-लिङ्गानि and arriving at the meaning which is with nothing but the central theme, which is nothing but revealing my own nature is called श्रवणम्. As we are going to श्रवणम् several doubts will come; at the time of श्रवणम् we don't ask the doubts, we only keep it aside. Therefore for some length of time you have to listen without asking any question. This is the first stage. Then we have to go to the second and third stages.

I have to get Self-knowledge with the help of शास्त्र प्रमाणम्. शास्त्र can communicate its meaning to me only when it is opened properly and for that गुरु helps us. Helped by the गुरु, I have to operate the शास्त्र प्रमाणम् and that शास्त्र प्रमाणम् gives me the clear knowledge of myself. And this process is called शास्त्र विचार, वेदान्त विचार,

ज्ञानयोग etc. This ज्ञानयोग consists of three different exercises known as श्रवणम्, मननम् and निदिध्यासनम्. The आचार्य uses six-fold clues known as उपक्रम उपसंहारौ अभ्यास अपूर्वता फलम् अर्थवाद उपपत्ति च, to extract the central teaching of the शास्त्र. If I don't have the proper clues, I will not know which is the central theme, because शास्त्र talks about several things. And that there are several interpretations to the उपनिषत्s itself indicates that there will be confusion. So the same उपनिषत्s are studied by different people, and conclude different views like 'I and god are different', 'I am part of God', 'I and god are one and the same'. The very fact that several interpretations exist indicates that it requires scrutiny, analysis or otherwise called मीमांसा – reverential analysis. The word is used only for the analysis of the scripture. पूजित विचारः मीमांसा. By going through this मीमांसा otherwise called वेदान्त विचार otherwise called श्रवणम्, we come to know the central theme as अहम् ब्रह्म अस्मि, अहम् अद्वैतम् ब्रह्म अस्मि, and अहम् एव इदं सर्वम्. This process is called श्रवणम्.

मननम् is an exercise which is meant to remove all the doubts with regard to this teaching. The doubts can be called intellectual obstacles, which stand between knowledge and conviction, so knowledge has to be converted into conviction, it should become संशय रहित ज्ञानम्. Because a doubtful knowledge is as good as or as bad as ignorance. Suppose there is an electric cable of which you are doubtful whether it is

a live wire or not. You want to touch it. But before touching that you want to make sure whether it is live wire or not. And you ask someone whether it is live wire or not. He says, 'no it is not live wire, there is no current in it, you can touch it'. Then when you are about to touch he says, 'I am 99 % sure, but 1 % there is a possibility that it is not an ordinary live wire or not'. You will not touch because even if 1 % doubt is there, it is as good as ignorance. And in the case of Vedantic teaching doubts are not ordinary there are many doubts because the main features of Vedantic teaching are extraordinary. All the fundamentals of Vedantic teaching are *unswallowable*. First वेदान्त says 'I am infinite'. Now our intellect is not going to easily swallow that idea. Because I am very very sure that, 'I am a mortal human being, who was born a few decades before and who is unfortunately growing old and who will have to kick the bucket after a few years'. This is my entrenched notion. Not only that, my entire life style is based on that. I am preparing for my old age, I am preparing for my children also. Whole thing is based on that 'I am ageing and I will die'. And वेदान्त comes and tells न जायते म्रियते वा, we will be more sympathetic to वेदान्त rather than cooperating. Therefore I am infinite is not acceptable. Then the next thing that the वेदान्त says is with regard to the world. It says the world that you are solidly experiencing is not there at all. It is a mistaken notion of the formless ब्रह्मन्. Formless ब्रह्मन् alone is there. The Formed world separate from Formless ब्रह्मन् does not exist.

Therefore, what I am tangibly experiencing वेदान्त negates. And what is never experienced by me – the Formless ब्रह्मन्, the वेदान्त asserts. So with regard to जीव I find it very difficult, with regard to Jagat I find it very difficult to accept; with regard to ब्रह्मन् I find it very difficult to accept. Thus, all the fundamentals of वेदान्त are extremely difficult to swallow. Therefore, the intellect is full of doubts. The primary reason for doubt is that all my sense organs and the intellect reveal something which is opposed to the Vedantic teaching. The eyes reveal plurality, the ears reveal plurality or duality, my intellect reveals plurality. So all the sources of knowledge are asserting the द्वैतम्, वेदान्त is asserting अद्वैतम् and therefore there is there is a big clash between what is revealed by sense organ, and what is revealed by वेदान्त. When there is a conflict between direct experience and the scriptures, we will always respect direct experience more than scriptures. So our orientation is to give value to direct experience. And scripture are after all words, written by someone, we do not know who wrote them and we do not know their mental condition when they wrote. Some unknown literature written by some unknown author how can I trust when this directly available, intimately valid, direct experience is contradicting. Therefore we have got a very deep doubt, whether to believe the scriptures or to believe the direct experience. This intellectual conflict is called प्रमेय असंभावना – the teaching or the object revealed is called प्रमेयम्. We have got two

objects, revealed by the scriptures and the other revealed by the direct experience. Direct experience reveals द्वैतम्, scriptures reveal अद्वैतम्. Acceptance of one presupposes rejection of the other. This is a pure intellectual problem. And this intellectual problem can be resolved only by thinking and deep thinking and further analysis. And this process of removing my doubts and answering all my questions is called मननम्. This मननम् can alone give conviction. So, the Vedantic teaching can be validated, can be confirmed only by clear analysis and thinking. This we have to very carefully understand because many people think that the scriptural teachings has to be proved by some extraordinary experience, some mystic experience alone can validate अद्वैतम्. It is not possible, no experience can remove intellectual problem. Because intellectual problems are born out of either non-thinking or improper, wrong thinking. This problem born out of erroneous thinking can be solved only by right thinking. Because of our intellectual laziness, if we think that if we sit in meditation and some kind of निर्विकल्प समाधि अवस्था will remove intellectual doubts, it is the biggest misconception and that is why the योग philosopher beginning from the founder पतञ्जलि, they all concentrated on निर्विकल्प समाधि and they did practice निर्विकल्प समाधि and they did talk about extraordinary experience, but their intellectual confusion never went away because of those experiences. And that is why पतञ्जलि's conclusion was द्वैतम्. So if समाधि can

remove doubts in the योगशास्त्र they would be free from doubts. The very fact that the समाधि did not remove doubts indicates that removal of doubts requires not समाधि or meditation but thinking and more thinking, until I am convinced of the fact – ‘अहम् सत्यम् जगत् मिथ्या’. This process is called मननम्, removal of intellectual obstacles and which will convert knowledge into conviction.

Then comes the next exercise called निदिध्यासनम्. निदिध्यासनम् consists of different types of exercises. The central aim of निदिध्यासनम् is dwelling upon the teaching for assimilation and internalization, so that my selves will be soaked in the syrup of अद्वैतज्ञानम्, like rasagulla. And this dwelling can be done in different ways. By repeated श्रवणम् you can remain in the शास्त्रम्, even though you have heard the शास्त्रम् once, you keep on listening again and again, by way of that your mind remains in the teaching. First few times you may get some new ideas but later you don't get anything new, but it is an opportunity to remind myself of the teaching. So thus repeated listening is a form of निदिध्यासनम्. Repeated reading is a form of निदिध्यासनम्, because in reading also your mind dwells upon the शास्त्रम्. Writing is a form of निदिध्यासनम्, discussion is a form of निदिध्यासनम्, and two students of equal knowledge share अन्योन्यम् तत्प्रबोधनम्. Teaching someone is a form of निदिध्यासनम्. The next form of निदिध्यासनम् is very important. Trying to imitate the behavior of a जीवन्मुक्त – one who

has assimilated, one who has transformed his life. I go on imitating until it becomes natural – Fake it and make it. By reading the जीवन्मुक्त portion occurring in the गीता – 2nd chapter 54-72, 12th chapter 13-20, 14th chapter 21-27, how an assimilated person will behave and try to imitating that. So this imitation is a form of निदिध्यासनम्. It is called also an alert life. Another form of निदिध्यासनम् is समाधि अभ्यासः. This form of निदिध्यासनम् is different from the previous type. The previous type of निदिध्यासनम् can be practiced at anytime, anywhere, in any form, in any way. It can be practiced throughout also. But this third form of निदिध्यासनम् called समाधि अभ्यासः is sitting meditation, where the posture and the शरीर स्थितिः etc are prescribed, as we saw in the कैवल्य उपनिषद्.

विविक्तदेशे च सुखासनस्थः श्रुतिः समग्रीवशिरः शरीरः ... ॥ ५॥

going to a secluded place and putting a proper आसनम् and sitting properly and also maintaining the sense organs in a withdrawn condition, the actual meditation is called समाधि अभ्यासः – the exercise of focusing on any aspect of the teaching that is relevant to you, which depends upon your behavioral problem, because different people have got different behavioral problem. क्षमा, superiority or inferiority complex, depression etc are they problems faced. Depending upon the type of problem we take the relevant part of the teaching and I focus on

the teaching. If I feel I am lacking certain things in life, meditate upon पूर्णत्वम्, 'I don't lack anything, I don't miss anything in life'. If fear of death is the problem I focus on नित्यत्वम्, if relationships are causing problem then असङ्गत्वम्. So thus choose the appropriate aspect of the teaching and focus so that that gets internalized – which is another type of meditation. Depending upon the condition of a person, he can choose any form of meditation. Somehow or the other he should be able to dwell upon the teaching. The purpose of निदिध्यासनम्, whatever be its form is not meant for मोक्ष. Because through the teaching we have understood that the मोक्ष is not a future event to happen. मोक्ष is an eternal fact with regard to my nature. Therefore as even I practice any type of निदिध्यासनम् my tendency is to expect मोक्ष as a future event should be nullified. I should remind myself I am free not because of situation, I am free in spite of situation. So it is not meant for मोक्ष. This निदिध्यासनम् is not even meant for ज्ञानम्.

Remember that knowledge has to be gained only through श्रवणम्. निदिध्यासनम् is not even meant to prove the ज्ञानम्, or validate, confirm the ज्ञानम्. Proving is to be done by मननम् alone, which is systematic analysis. Conviction should have come by मननम् itself. And again निदिध्यासनम् is not even meant for any type of an extraordinary experience. A Vedantic निदिध्यासनम् is never interested in any extraordinary experience, because all experiences belong to अनात्म. The

very fact that they come and go indicates that they belong to अनात्म. Ordinary experience and extraordinary experiences belong to ordinary and extraordinary अनात्म respectively. All extraordinary experiences, mystic experiences do exist, we do not deny them. शङ्कराचार्य very clearly says that Mystic experiences have no connection to Self-knowledge, which means a person can be a ज्ञानि and a liberated person, without getting any mystic or extraordinary experiences without being a योगि or without having extraordinary powers. A निदिध्यासक's attempt is only for the assimilation, not for the मोक्षा not for ज्ञानम् and not even for सिद्धि. The purpose is dwelling up on the शास्त्रम् and assimilating it. The sign of assimilation is the samsaric reactions to life's situations will change. My response to life situations must be healthy and all the reactions and unhealthy responses should gradually come down

दुःखेषु अनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीत राग भय क्रोधः स्थितधीः मुनिरुच्यते ॥

As a person practices निदिध्यासनम्, this transformation is not going to be overnight but it is a gradual reductions of unhealthy responses, unhealthy reactions gradually come down, which can be measured in terms of three things, viz.,

- 1) The frequency of unhealthy reaction, how often I react, how often I am upset, how often my mind is in imbalance, and how often it is

balanced. Now the condition is once in a while it is balanced, it should gradually becomes ones a while my mind loses balance. So this is the reduction of the frequency of the reaction. This is called ब्रह्मज्ञान फल अनुभवः. There is no ब्रह्म अनुभवः. But there is an experience of result of ब्रह्मज्ञान - समत्वम्. मानापमानयोः तुल्यः तुल्यः मित्रारिपक्षयोः, समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः. This we can very clearly experience. It is ज्ञान फलानुभव.

2) The intensity of reactions comes down.

- a) The most intense reaction expresses at 3 levels, mind, speech and body. In Violent and turbulent reactions, even physically I am disturbed

सीदन्ति मम गात्राणि मुखम् च परिशुष्यति ।
वेपथुः च शरीरे मे रोम-हर्षः च जायते ॥ १-२९॥

So at the three levels the reaction is most intense.

- b) The next level is in two level reactions where physical reaction is not there, only mental and verbal – all the time grumbling, fuming.
- c) The least intense reaction is not at verbal level or physical level but mentally it is there. I know that I am angry but I have got sufficient balance to postpone my reaction. Because I want to think how to react. I have got sufficient balance to

understand, and think whether I should express, when I should express, how I should express. So thus there is a reduction of intensity.

- 3) The reduction of the recovery period. Once I have lost my balance how much time I will take to comeback to balance again. If the recovery period comes down I am becoming Healthier. We never say that you should be absolutely free from reactions. वेदान्त never expects us so much. It is like a healthy body. Healthy body does not mean you should fall sick. If you fall sick, if your own body has the inner resources, the immunity to fight it and get back the health, then you are a healthy person.

So through निदिध्यासनम् unhealthy reactions comes down. Thus through श्रवणम्, मननम् and निदिध्यासनम् we will get not only ज्ञानम् but we will get ज्ञानफलम् also. This ज्ञानफलम् is called जीवन्मुक्ति. This teaching is contained in the वेदान्त and is known by several names.

In the introduction commentary to the तैत्तिरीय उपनिषत्, शङ्कराचार्य has said that the उपनिषत् means 'a teaching in which freedom is hidden, kept'. 'उपनिषणम् वा अस्याम् परम् श्रेय' इति उपनिषदः. When you analyze, उपनिषत् you are discovering freedom in yourself. Don't look upon it as an academic exercise. Don't think it as a

mere intellectual gymnastics. It has got a direct personal benefit. That is I discover freedom at my emotional level. आत्मन्येव आत्मना तुष्टः – total self satisfaction, total fulfillment we can discover here and now, we can see the benefit. So, since मोक्ष is hidden in this teaching it is called उपनिषत्. And this वेदन्त, Upanishadic teaching is there at the end of all the four वेदs. This तैत्तिरीय उपनिषत् is from कृष्ण यजुर्वेद. It occurs at the end of तैत्तिरीय आरण्यक which has got 10 chapters, of which last four chapters are more philosophical, where as first 6 chapters deal with कर्म as well as उपासना. The famous सूर्य नमस्कार known as अरुण प्रश्नः occurs at the 1st chapter of the तैत्तिरीय आरण्यक. Last 4 chapters are together called तैत्तिरीय उपनिषत्. शङ्कराचार्य has written commentary on only 7th, 8th and 9th chapters. The 10th chapter on which शङ्कराचार्य has not written commentary is well known as महानारायण उपनिषत्. Among these ten major उपनिषत्s तैत्तिरीय and ईश are even now used for पाठ्यक्रमम्, because the intonation or the स्वराः are available for them. तैत्तिरीय उपनिषत् has got its name because of two reasons.

- i). A mythological reason. A story is given in the पुराण. वैशम्पायन ऋषि – The teacher of यजुर्वेद had a great disciple called याज्ञवल्क्य. याज्ञवल्क्य, a very great ऋषि whose name is very famous in बृहदारण्यक उपनिषत्. This याज्ञवल्क्य along with some other ऋषि was a student of वैशम्पायन. याज्ञवल्क्य was very brilliant compared to other students. At one occasion he behaved with one of the other

disciple in an insulting manner, a little bit arrogantly he behaved. Coming to know about this that याज्ञवल्क्य has got अहम् भावः, वैशम्पायन as an act of punishment he said to him to give out, to return back all the वेदs taught by him. In a state of dilemma, not able to violate the command of गुरु, he vomited the food. Along with the vomited food the Vedic teachings also were mixed. Therefore, वेद मिश्रित अन्नम् त्यक्तर्थम्. Therefore, he lost all the wisdom. Since he had learnt the scripture very well, and had assimilated them very well, the wisdom that came out along with it was well assimilated food. Therefore, the other disciples thought, it is an ideal opportunity to get the teaching, which is in assimilable form. Like the bird which eats food and makes it digestible to feed its children. In the same way here the teaching was in a digestible form. Therefore, all the ऋषिs thought that we can take that. Using their power they all got converted themselves into birds called तित्तिरि (partridge). The uniqueness of the bird is that though small, it is a voracious eater. To eat all the vomited food and along with the food they got Vedic wisdom also. Since the food was mixed with blood which was dark red in color and therefore that वेद became कृष्ण यजुर्वेद. Later याज्ञवल्क्य went elsewhere and again learnt वेद from सूर्य भगवान् and came up with शुक्ल यजुर्वेद. One याज्ञवल्क्य is responsible for both शुक्ल यजुर्वेद and कृष्ण यजुर्वेद in two different ways. These

ऋषिः who were तितिरिः bird form got the teaching and gave out the teachings to others and therefore it got the name तैत्तिरीयम्.

- ii). There was a ऋषि by name तैत्तिरीय. From him came तैत्तिरीय उपनिषद्.

This तैत्तिरीय उपनिषद् has got three sections which have been commented by शङ्कराचार्य. Each section is named after the first word of the section. Of these three sections the first and third sections are not Vedantic chapter at all. The वेदान्त occurs only in the second chapter. Therefore, it is important and शङ्कराचार्य has written a brilliant commentary on it which is very famous. The topic of 1st and 3rd chapter is ज्ञान योग्यता साधनानि, the preparatory disciplines to be followed for gaining the ज्ञानम्, the disciplines in the form of कर्म and उपासना. So कर्म योग and उपासना योग are discussed in 1st and 3rd chapter, ज्ञान योग is solidly discussed in the second chapter.

शान्तिपाठः

ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वयमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वमेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वत्कारमवतु । अवतु माम् । अवतु वत्कारम् । ॐ शान्तिः शान्तिः शान्तिः ॥

This उपनिषद् like other उपनिषद्s has got a शान्तिपाठ. And uniqueness is that it has got two शान्तिपाठs .1st chapter has got शन्नो मित्र etc and शान्तिपाठ in the 2nd and 3rd chapters is सहनाववतु etc, which we have already seen in कठोपनिषद्. Now we shall see शन्नो मित्र etc शान्तिपाठ. Through the शान्तिपाठ the student is asking two things.

i) ज्ञानयोग्यता प्राप्ति: – All my organs must be in a fit condition to absorb the teaching. We have seen that we have got 17 organs. All these 17 organs must be cooperative. Some organs must be cooperative by doing something, and some of them must be cooperative by not doing. In fact, for some people, if they don't interfere it is a great blessing. Similarly, here also, during श्रवणम् I want my ज्ञानेन्द्रियम् to be active, and not कर्मेन्द्रियम्. Whichever organ should be active should be active and whatever should be passive should be passive. In short all the organs should be fit. Every organ has got respective अधिष्ठान देवता. Therefore, I invoke the grace of अधिष्ठान देवताs, so that they will keep my organs fit. Therefore, करण योग्यता सिद्ध्यर्थम् करण देवता प्रार्थना. Therefore various देवताs are mentioned here. In addition to देवता प्रार्थना,

ii) There should not be any obstacles in the application of my organs. So let there not be any प्रतिबन्ध – आध्यात्मिक, आधिभौतिक and

आधिदैविक obstacles be not there. So प्रतिबन्ध निवृत्ति is the second thing. So योग्यता प्राप्तिः प्रतिबन्ध निवृत्तिश्च प्रार्थयते.

The देवताs invoked here are मित्रः, वरुणः, अर्यमा, इन्द्रः, बृहस्पतिः, विष्णुः and वायुः. Each देवता is presiding over some faculty in me.

मित्रः देवता presides over the exhalation principle, breathing out – प्राणवृत्ति.

वरुणः देवता presides over अपानवृत्ति – inhalation, breathing in. So Oh Lord, when I am doing श्रवणम् let breathing continue without obstacles.

अर्यमा is सूर्य देवता who presides over चक्षुर्निद्रियम्. Therefore, may my eyes be in good condition.

इन्द्रः presides over hand.

इन्द्रो मे बले श्रितः । बलम् हृदये । हृदयम् मयि । अहम् अमृते । अमृतम् ब्रह्मणि ॥

इन्द्रः stands for the hand and strength.

बृहस्पतिः stands for wisdom, intelligence, communication skills. बृहस्पतिः means वावस्पतिः. बृहतीः means वाक्. So communication is very important for the teacher also and also important for student

because it is in the form of a dialogue. Therefore, student must be able to present the doubt properly. So the most important thing in communication form from the standpoint of the student is precision and brevity. I should be able to present the doubt in two minutes, which required clarity. Therefore, may बृहस्पतिः bless me with the capacity of asking appropriate questions to a teacher in an appropriate manner!

विष्णुः is the Lord and presides over the feet. Capacity to move, capacity to serve, to do गुरु शुश्रूषा and if even I don't do गुरु शुश्रूषा, to sit in a place for one hour leg must cooperate. That विष्णुः is उरुक्रमः, त्रिविक्रमः – the Lord with a longest stride. क्रमः means stride, step and उरु means big.

वायुः or otherwise called हिरण्यगर्भ देवता. Here ब्रह्म means हिरण्यगर्भ – समष्टि सूक्ष्म शरीरः. This total subtle body, being subtle is not visible. Therefore, he is परोक्ष देवता. But even though हिरण्यगर्भ is परोक्ष, invisible but the very same lord is visible in the form of प्राणः – who is none other than वायुः. Therefore, the वायुः that we are breathing represents समष्टि प्राण तत्त्वम्. And प्राणः belongs to सूक्ष्म शरीरम्. So, समष्टि प्राण represents समष्टि सूक्ष्म शरीरम्. And समष्टि सूक्ष्म शरीरम् represents हिरण्यगर्भ. Therefore in the form of वायुः, हिरण्यगर्भ becomes प्रत्यक्ष देवता. In the form of total mind हिरण्यगर्भ becomes परोक्ष देवता. And so हिरण्यगर्भ is both प्रत्यक्ष and परोक्ष.

Here the student says I invoke the grace of all the seven देवताs. For the purpose of शम् भवतु – let them be a source of auspiciousness to me, let them be a source of strength for me. शम् means मङ्गल कर्ता, मङ्गल प्रद. नः means us. The student not only prays for all his co-students but also for the teacher also. Because teachers organs should function properly for he has got very high responsibility.

नमः means I offer my prostrations to all of them, especially to हिरण्यगर्भ तत्त्व who is the समष्टि देवता. To that हिरण्यगर्भ, I do my नमस्कार too. Therefore, नमो ब्रह्मणे.

And नमः ते वायो – I don't see the intellect, total knowledge etc, but that हिरण्यगर्भ is available in the form of वायुः which I am breathing. That is how in our tradition we worship all the पञ्चभूतs which is a very unique aspect. Thus all the पञ्चभूतs are none other than God for us. Here the lord is worshipped as the life breath. And, Oh Lord, हिरण्यगर्भ, त्वमेव प्रत्यक्षम् ब्रह्मासि – you are the perceptible God, who is available everywhere. I need not go to a special temple to appreciate that Lord. Every time I am breathing, I am in contact with the Lord. So thus I am living because of the grace of the Lord as वायुः. Not only I know this, I want to declare this to entire humanity. I want to spread this good news – that god as वायुः is everywhere. So त्वमेव प्रत्यक्षम् ब्रह्म इति सर्वत्र

वदिष्यामि – I shall declare to all so that everybody can worship You in the form of विश्वरूपः.

ऋतम् वदिष्यामि सत्यम् वदिष्यामि – You are both ऋतम् as well as सत्यम्. ऋतम् and सत्यम् in common parlance are synonymous only. But when both the words occur together, we make a subtle distinction between ऋतम् and सत्यम्. ऋतम् means यथा ज्ञानम् आचारः – living a life according to my learning, my study, not being a hypocrite. That means between my knowledge and my lifestyle there is no incongruity, no dichotomy, no rift and no split personality. ‘What I know I live, what I live I know’ is सत्यम्. Since I should act according to my knowledge, I should make sure that my knowledge is proper knowledge, my knowledge is valid knowledge and my knowledge is right understanding. Otherwise, I live according to my knowledge, but the problem is all my knowledge is wrong knowledge. And suppose I live according to my knowledge which is wrong, life will be dangerous. And therefore I should make sure that my knowledge is right knowledge. Before putting my knowledge into action, I should make sure that my knowledge is right knowledge. What is right knowledge? यथा शास्त्रम् ज्ञानम् is right knowledge. My knowledge should be in keeping with श्रुति, युक्ति and अनुभव. Only when I have got these three sources of knowledge my knowledge will be right knowledge. And when my action is in keeping with my right knowledge it will become right action. In

simple language ऋतम् is right action and सत्यम् is right knowledge. So may I have proper knowledge and may I have proper action. These ऋतम् and सत्यम् are also You – means हिरण्यगर्भ तत्त्वम् alone. You are the embodiment of right action and you are the embodiment of right knowledge. Up to this is prayer for योग्यता प्राप्तिः. शम् indicates you should be a source of auspiciousness which means योग्यता प्राप्तिः.

तन्मामवतु is the prayer for प्रतिबन्ध निवृत्तिः. May that हिरण्यगर्भ protect me from the obstacles that is दुरितम् दुरितक्षय भवतु – let the obstacles go away. Even if they don't go away, at least let them be suspended during class hour. Let my प्रारब्ध be suspended for the duration of my श्रवणम्.

मा अवतु तत् तत् means हिरण्यगर्भ तत्त्वम्. Not only I should be free from obstacles तद्दुष्कारमवतु – May the Lord bless the गुरु also, may the Lord keep the गुरु also healthy. गुरु is not bothered for good health or ill health, for he has attained what has to be attained. Therefore, for him body is only an extra thing. He is ready to leave the body at any time. Therefore, गुरु is not particular about his health and longevity. Therefore, student is offering prayer for गुरु's health and longevity. Therefore वत्कारम् means आचार्यः. May he be healthy, at least until he completes my study. This प्रतिबन्ध निवृत्तिः being extremely important, he offers that prayer again अवतु माम् – May the Lord protect me and may

the lord protect the teacher also. शान्ति is repeated thrice for the removal of three-fold obstacles आधिदैविक, आधिभौतिक & आध्यात्मिक.

कैवल्य उपनिषद्

The whole वेदs is divided into two portions 1) वेदपूर्व and 2) वेदान्त. Of these two portions वेदपूर्व is dealing with rituals elaborately. Rituals done through the body, rituals in the form of पारायणम् and rituals in the form of उपासना – कायिक, वाचिक and मानस कर्माणि. This is a topic of वेदपूर्व and as a result of these साधनs a person can get varieties of results from भुलोक up to ब्रह्मलोक from अर्थ and, काम to धर्म which are known as कर्म फलम्. But the point is all types of फलम्s acquired through वेदपूर्वभाग will be finite in nature. This is the first point.

The वेदान्त is dealing with the knowledge alone which is meant to discover the infinite – नित्य वस्तु. Because नित्य वस्तु or the infinite cannot be the result of कर्म. नित्यम् कर्म फलम् भवितुम् न अर्हति. The infinite cannot be the result of any type of साधना whether it is कायिक, वाचिक or मानस. So the infinite has to be नित्य सिद्ध वस्तु, it must be already here and now. Being infinite it must be everywhere including here also. Being infinite it must be in the past, present and future. Therefore it cannot be the result of an effort; it must be here and now. If you technically put it, infinite is not साध्यम्, it is सिद्धम् it is not to be accomplished; it is already accomplished. Since वेदान्त is dealing with नित्य सिद्ध वस्तु it doesn't talk about anything to be done, it is talking about owning up of नित्य सिद्ध वस्तु, discovering the नित्य सिद्ध वस्तु otherwise ज्ञानम् alone is the topic here. So the second point is *the infinite is to be achieved through knowledge which is dealt with in वेदान्त*. The first point is the finite it is to be achieved through कर्म which

is done in वेदपूर्त and the second point is the infinite is to be achieved through the knowledge. अपरम् चेत् प्राप्तव्यम् परम् चेत् ज्ञातव्यम्.

The third point is how to get ज्ञानम्. We saw that any can be acquired only through a proper instrument, proper means of knowledge. Knowledge does not happen, knowledge does not dawn, and knowledge does not come automatically. Any knowledge requires operation of an instrument known as प्रमाणम्. So, प्रमाण व्यापरेण प्रमा जायते.

The fourth point is the discussion of various instruments of knowledge. What are the instruments of knowledge available at our disposal? We saw प्रत्यक्षादि six instruments of knowledge accepted by the अद्वैत वेदान्त. Of the six we found the 1st five of them are not useful in knowing the infinite, because every instrument of knowledge can function only in its own field. Eyes, however, powerful they are, can function only in the field of forms and color, has no access to sound, has no access the smell, however powerful nose maybe it has no access to taste. Thus every प्रमाणम् has got its own field of function. The 1st five प्रमाणs function only in the field of finite objects. Just as the most powerful car also cannot travel in water, it may be imported and may be driven in all types of roads but has no access to water. A ship cannot travel in land; a plane cannot travel in land. Similarly every instrument has got its own field of operation. The पञ्च प्रमाणानाम् field of operation is finite objects. अनित्य विषये एव तेषाम् प्रवृत्तिः। So we have only one प्रमाणम् left out and that is शब्द प्रमाणम् and this शब्द प्रमाणम् is divided into three types. Here शब्दम् does not mean noise or sound शब्दम् means

spoken or written words and sentences. This शब्दम् or वाक्यम् is divided into

- i). The words spoken by the ordinary people like the sentences we read in the newspaper, we read in books called as लौकिक शब्द.
- ii). The words and sentences of the वेदपूर्वभाग or कर्मकाण्ड शब्द.
- iii). The words and sentences of the वेदान्त or ज्ञानकाण्डशब्द.

The लौकिकशब्द is also called as पौरुषेयशब्द as it is given out by the ordinary human beings. Whereas as the कर्मकाण्डशब्द and ज्ञानकाण्डशब्द are said to be अपौरुषेयशब्द प्रमाणानि. Of these three, the लौकिकशब्द deals with finite objects only. Any science book is dealing with finite, changing things alone. Therefore all those sciences are useless in the field of नित्यम् or infinite. So they cannot give me the knowledge of the infinite. Therefore the first शब्द प्रमाणम् is gone.

Coming to कर्मकाण्डशब्द, they deal with varieties of कर्म, उपासना and varieties of results as such happen to be finite in nature. There is no infinite ritual; there is no infinite result of ritual also. So, the highest ritual discussed in कर्मकाण्डम् is ब्रह्मलोक and ब्रह्मलोक is supposed to be the vastest लोक and also having longest life possible. It is only long but not infinity, it is only vast but not infinite and therefore कर्मकाण्डम् is also dealing with the finite alone. Therefore वेदपूर्व शब्द is also not useful. वेदपूर्व includes all other books, like literature, logic, grammar, योगशास्त्र, which deals with finite only. If they are dealing with चक्रम्'s – चक्रम् is dealing with finite or infinite? As they are

dealing with six chakras which is occupying particular position shows that it is finite and if there is a power called कुण्डलिनी which is moving, is it finite or infinite? That it is moving itself shows it is not all-pervading. And if it reaches the सहस्रार on the top, that सहस्रार is finite or infinite? That it is on the top shows, it is not at the bottom. Therefore, that which comes from down also is finite, that which is on the top also is finite, there combination also is finite. Therefore all this shows that they deal with finite things only. They may be mysterious things but mystery does not prove that it is infinite. They are mysterious but finite things. Therefore those शास्त्रs also are not going to be useful to me, though they may be facts. There may be such powers, there may be such possibilities, we don't deny their nature, but what we say is they have nothing to do with the infinite ब्रह्मन् or मोक्ष.

There is only one शब्द प्रमाणम् left out which is वेदान्त or ज्ञानकाण्डशब्द प्रमाणम्. This is the only path वेदान्त शब्द प्रमाणम् which deals with ब्रह्मन् the infinite. Since वेदान्त is the unique प्रमाणम् which is dealing with the infinite. You should remember that वेदान्त cannot be verified through any other प्रमाणम्s. Logic cannot prove वेदान्त. वेदान्त can neither be proved nor disproved by other instruments, because the fields of operation are totally different. Suppose the eyes are showing the color that it is white, now if this has to be proved I have to use eyes alone or I can ask someone of you to come and see. And even when you come and see, you have to use your eyes alone to prove or disprove. Ears cannot come and say 'what the eyes are saying *is correct* nor can they say *it is wrong*'. Ears cannot through the eyes nor can the

ears disprove the eyes. Therefore, eyes are proved by eyes alone. स्वतः प्रमाणम्. One प्रमाणम् cannot question another प्रमाणम्. प्रत्यक्ष can never question the शब्द. अनुमान can never question the वेदान्त. They all have to be accepted as प्रमाणम् in their own field. You see it is white, now what is the proof that it is white? 'I have seen it'. 'Suppose it is wrong'. 'You can go near and see that it is white or not'. But more than that you cannot question the eye. If you question the eyes you can never come to any conclusion. Even science cannot prove the color, because even if the science proves, you have to use the eyes alone. Therefore eyes are accepted unquestionably in the field of forms and color. Similarly other instruments. Therefore वेदान्त has to be accepted as प्रमाणम् in the field of ब्रह्मन्. And this is called श्रद्धा. Everyone working in any field of knowledge requires श्रद्धा. Therefore whatever वेदान्त gives is knowledge, it is not an information to be confirmed later. Because it cannot be confirmed by any other means. Therefore it gives knowledge directly. With this awareness वेदान्त has to be studied – what वेदान्त gives me is *Knowledge*, it does not give me *information*, to be proved later either by logic or by experiences. It is utterly wrong to think that experiences prove वेदान्त. Experience is finite in nature and a finite Experience can never prove the infinite. And this attitude is called प्रमाण बुद्धिः. वेदान्त makes many statements of which some appear to be self-contradictory. Therefore, I should know *what exactly is the teaching of वेदान्त*. Because in some places it is said that creation comes out of ब्रह्मन्,

तदेतत् सत्यम् यथा सुदीप्तात् पावकात् विस्फुलिङ्गाः

(मुण्डक २-१-१)

In the कठ, it is said

न जायते म्रियते वा विपश्चित् (१-२-१८)

that nothing came out of ब्रह्मन्. Now the question is I want to understand वेदान्त, but when वेदान्त tells contradictory things which one am I to take? And there is a reason that many people interpret वेदान्त in many different ways. Therefore we should analyze वेदान्त thoroughly. What is the exact import of the वेदान्त which is known as तात्पर्यम्? So, many of the statements will be there but they will not have तात्पर्यम्. For example even in our common parlance, I may ask a question ‘are you free tomorrow?’ ‘Swamiji, whenever you want to come, you can come’. The other person understood. The question is not whether I am free or not, the question was that I wanted to go to his house and meet him. Thus the word meaning of the statement is one thing but the import of the sentence is quite another. In fact many times we use only sentences with different meanings. This is called वाच्यार्थम् and विवक्षितार्थम्. The statement is one, the intention is quite another. One is called वाच्यार्थम् or उक्तम् and the other is called विवक्षितम् – the intended meaning. Are you free is वाच्यार्थम् and can I come tomorrow is विवक्षितार्थम्. So thus we find that उक्तम् and विवक्षितम् varies in different places. Similarly in the उपनिषद्स also some words are उक्तम् and some other word are not विवक्षितम् at all. So we should find out which the श्रुति means and which the श्रुति does not mean. द्वैतम् is the तात्पर्यम् or अद्वैतम् is the तात्पर्यम्. In short we have to know the intention of the श्रुति – the import or purport

of the श्रुति – तात्पर्यम्. Therefore the study of वेदान्त involves the वेदान्त वाक्यानाम् तात्पर्य निश्चयः – establishing the purport of the entire वेदान्त शास्त्रम्. In fact this alone is called वेदान्त श्रवणम्. श्रवणम् does not mean mere hearing, but it means remembering from the first part of the teaching up to the last part of the teaching, remembering all the intermediary statements, analyzing which statement has got direct meaning, which statement has got implied meaning and ultimately what is the essence of teaching. So many people have analyzed the भगवद्गीता and concluded in different ways. It is शङ्कराचार्य's credit to analyze systematically and show and establish that none of them is the तात्पर्यम्, ज्ञानम् alone is the तात्पर्यम्. He systematically shows in all parts of the गीता. To prove it require a thorough study from the first part to the last part and having analyzed I must understand. Otherwise even after the study of the गीता I will be confused – should I do कर्म or पूजा or ध्यान. This doubt comes because I have not done तात्पर्य निश्चयः. I have heard the गीता but I have not established the तात्पर्यम् of the गीता. If तात्पर्यम् is not established then study is useless. Some ideas here and there will come, but it won't give the fullest benefit. Similarly we have to establish the तात्पर्यम् and that is called श्रवणम् which involve analysis known as मीमांसा. For this purpose scripture talk about six clues or data. We have to gather six data from the text. Those data's are called षड्-लिङ्गानि from that we can establish the तात्पर्यम् or essence of the teaching.

1) उपक्रम उपसंहार –The Beginning and The End. These two put together is one clue as in news. In the beginning they make 3-4 statements which is the essence of the news. The middle of the news is

the expansion of these statements. At the end they give headlines once again. Thus if you know the first few sentences or the last few sentences, you have known the essence of the entire news.

2) अभ्यासः – Repetition – that which is repeated again and again. When a person wants a favor from you and has come to you, he may talk so many other things but his aim is the favor. You will find that in the beginning he will talk that, while going also he will talk about that, in the middle also often he will repeat that ‘you please see after that’ so that you may not forget it. He may be talking various other things but often he will repeat for what he has come. From the repetition we can know what the main idea in his mind is.

3) अपूर्वता – Uniqueness – New Idea. Because whatever is already known I need not teach you. For the very purpose of your coming here is to know something new which you don't know. Similarly वेदान्त has to give you something new. वेदान्त need not come and tell you that ‘I will teach you an important thing that you are a human being’. Therefore any person's intention is to say something which the other person does not know; otherwise the very talk is worthless, useless. Who would like to waste his energy to tell something which is already known? And therefore if there are two statements which deals with known topic and unknown topic, the known topic alone is the तात्पर्यम्, known topic doesn't have तात्पर्यम्. So therefore if वेदान्त talks about द्वैतम् and अद्वैतम् the real teaching cannot be द्वैतम्, because we are already seeing द्वैतम्. All प्रमाणs are talking about द्वैतम्. I know I am different from you, you are different from him. Both of us are different from the world.

Why should वेदान्त come until, you are different, god is different, world is different? How can we वेदान्त teach differences? वेदान्त can never reach the differences. Then, otherwise, वेदान्त is a waste. Because we are already in difference alone. If वेदान्त teaches difference what progress we make. We have traveled from difference to difference, finitude to finitude. Even if द्वैतम् and अद्वैतम् both are there, the teaching is अद्वैतम् alone. The clue is that the अद्वैतम् is new and द्वैतम् is old, already known. अद्वैतम् is an अपूर्वम् . अपूर्वम् means not known through other प्रमाणसः. प्रमाणान्तर अनादि गतम्. So वेदान्त should teach something which is not known through other प्रमाणसः.

4) फलम् – Benefit or Result. If there is a topic for which result is not mentioned, that topic is unimportant. If there is a topic for which result is mentioned then that topic is important.

यस्य फलम् अस्ति तत्र तात्पर्यम् अस्ति ।

यस्य फलम् नास्ति तत्र तात्पर्यम् अपि नास्ति ॥

So when you see वेदान्त, whenever the द्वैतdescription comes, वेदान्त never gives फलम्. If you know that ‘world is full of differences’, you will become liberated –nowhere where it is said: ‘the one who knows difference, he will become liberated – nowhere it is said, for द्वैतज्ञान फलम् न उक्तम्, whereas for अद्वैत ज्ञानम् everywhere फलम् is said. As we saw in कठ,

‘तम् आत्मस्थम् ये अनुपश्यन्ति धीराः’ (२-२-१२).

So thus

द्वैतज्ञानस्य फलम् न उक्तम् । अद्वैत ज्ञानस्य एव फलम् उक्तम् ।

Therefore अद्वैत is the teaching, द्वैत is no is not the essence of the वेदान्त.

5) अर्थवाद – Glorification and Criticism. Whatever is glorified that must be the essential teaching, and whatever is criticized cannot be the essential teaching. We find everywhere अद्वैतम् is glorified no where it (अद्वैतम्) is criticized. On the other hand द्वैतम् is criticized thoroughly. ‘The one who sees द्वैतम् is a Fool, he is an Animal he is an Ignoramus, and he will go from death to death. Thus द्वैतनिन्दा is done and अद्वैत स्तुति is done. This स्तुति and निन्दा are known as अर्थवाद. Therefore whenever we have a doubt we have to see whether the वेदान्त praises it or condemns it. If वेदान्त praises then there is तात्पर्यम् that is the essence, in the other one it is not there.

6) उपपत्ति: – Logic. So it should be logical also, it should not be against logic. When the श्रुति says, ‘ब्रह्मन् is you only, between ब्रह्मन् and you there cannot be any difference’ – that is logical because if I and lord are different then both of us will be finite in nature. God minus me = finite. Therefore if god has to be infinite then I should not be different from god. Therefore, it is but logical that god cannot be separate from me or I cannot be separate from god, that god cannot be reached by travel, it is also logical because if god is reached by travel, then again god has to be finite in nature. God has to be reached only through ‘knowledge’, is logical because, infinite god cannot be away from me. Then if he is away it is only a notion, it is only a feeling, and it is only a disowning. So,

ज्ञानात् एव ईश्वर प्राप्ति is logical, कर्मणा ईश्वर प्राप्ति or पूजया ईश्वर प्राप्ति is illogical. Thus at every step of वेदान्त we can see that it is not illogical and this is called उपपत्तिः. When it says that by ब्रह्मज्ञान 'everything else is known' it means सर्वम् मृण्मयम् विज्ञातम् स्यात् –it is but logical; Knowing one water is all waves similarly ब्रह्म विज्ञानेन सर्वं विज्ञानम् भवति also is logical. Thus every step of वेदान्त is not illogical, it is known as उपपत्तिः. द्वैतम् is mortality, अद्वैतम् is immortality is logical. When there is द्वैतम् there is limitation, where there is limitation there is mortality. In अद्वैतम् no limitation is there, therefore immortality. These are all उपपत्तिः. By using these six methods or clues, we come to know that the तात्पर्यम् of वेदान्त is अद्वैतम्.

We saw that every seeker has to go through various stages. The first stage was that he should convincingly know that ज्ञानम् alone is the way to liberation. There should not be any doubt in the statement, any vagueness in this statement; he must be convinced that ज्ञानम् is the only way. If this conviction is not there, approach to ज्ञानम् also will be vague and indisciplined. And this is all the more necessary, because many people think that there are many independent and separate ways for liberation. Just as all roads lead to Rome, so also all साधन's lead to मोक्ष. If anybody thinks in वेदान्त that all roads lead to Rome, that person will be roaming instead of reaching the Rome. Therefore convincingly – not blind statement; with understanding of logic we should know that the ज्ञानम् is the solution which means we should know ignorance is the only problem must be crystal clear. Once this conviction has come then next conviction the student should develop is वेदान्त alone is the only source

of this knowledge – this also must be a strong conviction. If there is any doubt in the statement, any vagueness in the statement, then the approach to the study of वेदान्त will be vague, indecisive you and casual. Here also a person must be convinced that by independent effort ज्ञानम् is not going to come, by sitting in निर्विकल्प समाधि ज्ञानम् is not going to come. If people and books say that ज्ञानम् will come ‘it is wrong’ – this must be very convincingly and logically understood not blindly stated; my intellect must logically understand. For that alone we said that ज्ञानम् never comes only through प्रमाणम् and all five प्रमाणम्’s are only in the field of finite वस्तु in the infinite field there is only one प्रमाणम् that is वेदान्त शब्द प्रमाणम्. For this conviction alone we give all this logic, and these are all convictions and not fanatical assertions. Fanatical assertions are not backed by reasoning whereas all our assertions are very well backed by reasoning. Therefore it is not Fanaticism, it is conviction. Thus the first conviction is ज्ञानम् is the only solution, and the second conviction is वेदान्त is the only source. Then the third conviction should be the exact teaching of the verandah. No doubt वेदान्त is the source of knowledge. So from वेदान्त we have to gather knowledge. So I should know what exactly is the teaching of the वेदान्त. This is important because different people come to different conclusions by studying the same वेदान्त. Different people say different themes are the main themes. So therefore, there is scope for confusion. And, therefore, I should analyze completely the शास्त्रम् by the special method of मीमांसा known as षड्लिङ्गैः तात्पर्य निश्चयः, which is known by various names. It is called विचारः, मीमांसा, तात्पर्य निश्चयः, श्रवणम्. All the names speak one

thing that you make use of 6 clues. When we analyze the शास्त्रम् and find the तात्पर्यम्, the तात्पर्यम् happens to be

ब्रह्म सत्यम् जगत् मिथ्या जीवो ब्रह्मैव नापरः ।

अनेन वेद्यम् सच्छास्त्रम् इति वेदान्त डिण्डिमः ॥

“The essence of वेदान्त is ‘ब्रह्मन् is the reality, जगत् does not have reality of its own, it has got a seeming reality borrowed from ब्रह्मन् and that ब्रह्मन् is none other than I the जीवः’. Thus I am ब्रह्मन्, I am the Lord, I am not different from the Lord, I am not even part of the Lord, and I am identical with Lord. वेदान्त should be understood in this manner alone. Understanding वेदान्त in any other manner is wrong understanding, is misunderstanding. This is the declaration of all वेदान्त.”

This श्रवणम् should be supported by मननम् and निदिध्यासनम् about which we will see in our next introduction. So we should have conviction that ज्ञानम् is the only solution, that वेदान्त alone is the source of ज्ञानम् and that the teaching of वेदान्त is ‘ब्रह्म सत्यम् जगत् मिथ्या जीवो ब्रह्मैव नापरः’. And to arrive at the meaning we use the method of six clues. This is the content of not one उपनिषत्, but the content of all उपनिषत्s, belonging to all वेदs. The तात्पर्यम् is same only. And because of this alone वेदान्त is known by different names – वेदान्त, ज्ञानकाण्ड, ब्रह्मविद्या and उपनिषत्.

One of the meanings often given by शङ्कराचार्य is रहस्यम् for उपनिषत्. It is a secret teaching, an esoteric teaching. It is not publicly and freely given but it is given only to a chosen few who have got sincere desire and who have the necessary qualifications. Otherwise this wisdom

can be misused. 'न बुद्धि भेदम् जनयेद् अज्ञानम् कर्मसङ्गिनाम् गीता (३-२६). A ज्ञानि should not freely go on saying this because a lazy man will find वेदान्त as the most ideal philosophy. Because in वेदान्त there is no विधि, no निषेध; very convenient as we are already violating all विधि-निषेध. वेदान्त is more convenient. In वेदान्त dropping of कर्म is mentioned – very very convenient, no going to temple is mentioned – very very convenient. Thus can be misunderstood which can be more dangerous. Therefore a गुरु must have access to the disciple so that he can see whether they are understanding or not. Therefore with a limited number it is always taught in गुरुकुल and therefore it is called रहस्यम्. In the भगवद्गीता the word used is गुह्यम् (9th Ch). Thus उपनिषत् has got another meaning 'A secret knowledge'. As per the content is concerned all उपनिषत्s are equally good, equally valid and equally beautiful also.

कैवल्यम् means मोक्ष. Literally it is derived from the word कैवलः which means one without a second. So here कैवलम् means a state in which one doesn't see anything other than ब्रह्मन्. कैवलम् ब्रह्म मात्रम् पश्यति. ब्रह्मार्पणम् ब्रह्म हविः (गीता ४-२४). Everything is ब्रह्मन् there is nothing other than ब्रह्मन्. As in मुण्डक उपनिषत्: पुरुष एव इदं विश्वम् (२-१-१०), ब्रह्मैवेदम् विश्वमिदम् वरिष्ठम् (२-२-११). Thus ब्रह्मन् alone is there, एकम् एव अद्वितीयम् ब्रह्म. Therefore ब्रह्मन् is called कैवलम्. कैवल्यम् means कैवलस्य भावः – the state of being ब्रह्मन्, other than myself. That does not mean I won't see the world and people, I will see the world and people but I won't look at them as different from myself, they don't exist different from me. The सत् very existence of the dream world belongs to me, without me the dream world does not enjoy existence. Similarly, the

सत् of the creation in total is Myself, the world does not enjoy सत् separate from me.

मय्येव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् मयि सर्वम् लयम् याति (१-१९)

‘Everything is born out of me, everything is sustained by me, and everything comes back to me’. I am like the ocean; the whole world is like waves. There are no waves other than Me, the ocean of water. When I understand that, this is not again something to be done or reached, it is an eternal fact that has to be discovered. So once it is discovered, I won't count the world as a second thing, then I am in कैवल्यम्. The advantage of this कैवल्यम् is fearlessness, for there is no other source of fear to exist, I alone am there. Therefore कैवल्य भावः is अभय भावः. There is no limitation here in कैवल्य भावः. Therefore immortality is possible only in अद्वैत भावः. Therefore, कैवल्यम् एव मोक्षः।

माण्डूक्य उपनिषद्

वेदs are divided into वेदपूर्व and वेदान्त. We discussed about साध्य त्रयम्, साधन त्रयम् and दोष त्रयम्. The वेदपूर्व talks about 3 types of human goals.

- i). Self improvement: – improvement of our body, mind, sense organs etc;
- ii). Position improvement: – improving the leaking house, vehicle, trying to improve your family members etc.
- iii). Setup improvement: – the environmental improvement without which you will be upset.

Because human beings know that security and happiness are dependent on these three factors. If any one of these factors is deficient you can never enjoy your life. The enjoyment depends upon yourself, your position and your very setup. These are the three topics talked about in वेदपूर्व. To accomplish these three goals वेद talks about 3 types of साधनs or paths, exercises or disciplines साधन त्रयम्. They are

- 1) Physical disciplines or exercises which are done primarily with the help of the physical body like rituals कायिक साधनानि.
- 2) Verbal discipline वाचिक साधनानि in the form of जप, पाठ्य etc.
- 3) मानस साधनानि like varieties of meditations.

By दोष त्रयम् is meant that all the साध्य त्रयम् or goals accomplished by साधन त्रयम् have got certain intrinsic deficiencies or defects which mean these are natural to each & every goals. All these goals go along with these defects. They are

- I) दुःखमिश्रितत्वम्. They are always mixed with pain, they are never of pure joy, they do give you joy alright, but they are mixed with pain. The pain associated with acquisition preservation and the pain associated with loss. Therefore they are associated with pain.
- II) They do not give total satisfaction and therefore the struggle will be perpetuated. They will never put an end to the human struggle like a gambler who though after winning a game feels again to play – अतृप्तिकरत्वम्.
- III) They are all dependence causing. They will never lead one to freedom; on the contrary they will lead more and more to enslavement only. Instead of strengthening the individual they will only weaken, which we call as बन्धकत्वम्.

Majority of people are satisfied with these साध्यs and साधनs even though they suffer these दोषs. Even though these दोषs will haunt them, will doggedly chase them, hurt them; majority of people who are mediocre, are satisfied with साधनs and साध्यs either worldly or scriptural. But there are some rare people having experienced these दोषs they begin to look for some other goal which is defect free. Very few people seek for दोष रहित साध्यम्. Majority of people are satisfied with दोष सहित साध्यम्. But there are a few who are interested in दोष रहित

साध्यम् – defect free goal. And to those advanced people, matured people, discriminative people, adventure seeking people वेदान्त addresses. वेदान्त calls those people secretly and tells “I do have a दोष रहित साध्यम् – निर्दोष साध्यम्”. And therefore वेदान्त becomes relevant for those people for whom वेदपूर्व has become irrelevant or non-appealing. As long as वेदपूर्व appeals you continue or else come to वेदान्त. And now we have to find out what does वेदान्त says to those few matured people. वेदान्त says, ‘there is a दोष रहित साध्यम् called ब्रह्मन्.

निर्दोषम् हि समम् ब्रह्म तस्मात् ब्रह्मणि ते स्थिताः ... ॥
गीता ७-१९ ॥

कृष्ण defines ब्रह्मन् as निर्दोषम् ब्रह्म. And naturally this seeker in all enthusiasm somehow or the other he wants to accomplish or achieve ब्रह्मन्. He becomes a ब्रह्मन् seeker. And to that seeker वेदान्त gives a shocking statement. What does it say? Kindly don't seek that ब्रह्मन्. Don't go after that ब्रह्मन्. You will never ब्रह्मन्. Because, तत् त्वम् असि. That defect free ब्रह्मन्, which is perfect, only possible goal you are, you are that ब्रह्मन्. This is a revealing, shocking, shaking statement given by वेदान्त. And when a person listens to this he gets into a problem. What is the problem? Until he listened to this वेदान्त he was looking up on himself as full of दोषs. I am सदोष, in fact I saturated with Dosas. He was taking himself to be सदोष जीव – defect riddled जीव. ‘This is what my conclusion is and even if I had some good opinion about myself, naturally, normally I don't have, but by mistake even if I have some good opinion about myself, the family members and the societies will shatter that, all the time telling you are useless’. And now after started to

attending the classes, I have one more accusation, ‘what is the use of reading?’ I am better without attending the classes. All the time I am being blamed that ‘I have got this or that दोष or that दोष’. So, what is the vision about myself सदोषः जीवः अहम् अस्मि. And what is Vedantic statement निर्दोषम् ब्रह्म त्वम् असि. So, naturally, there is a very very serious doubt, am I the सदोषः जीवः or निर्दोषम् ब्रह्म. I can't easily dismiss the वेदs, because they are not human invention, they are coming from the Lord Himself. Therefore they cannot mislead me; they are the defect free sources of knowledge. वेदs are called अदृष्ट प्रमाणम्. At least human inventions are rectified every other day. Therefore I cannot set aside Vedic revelation. At the same time I intimately experience myself and my दोषs are not my imaginations, I am very very closely experiencing. Therefore I can't set aside my personal अनुभव also. So अनुभव प्रमाणम् says I am सदोषः जीवात्मा and शास्त्र प्रमाणम् says I am निर्दोषम् ब्रह्म. Therefore I should go in for an enquiry. Enquiry of what? Self-enquiry – to find out *which is a fact* and *which is a misconception*. And therefore I have to enter in to Self-enquiry leading to Self-knowledge which will lead to the negation of Self-misconception. Once I am a seeker of knowledge, I should go in for an appropriate instrument of knowledge because without an appropriate means knowledge is impossible. We know that there are six types of प्रमाणs or instruments of knowledge. Of them, five of them are turned outward, they are objective प्रमाणs meant to study the external world and none of them are meant to observe myself. They are बहिर्मुख प्रमाणानि and are not अन्तर्मुख प्रमाणानि and the extrovert प्रमाणs will never be useful for Self-knowledge. Therefore the remaining प्रमाणम् – वेदान्त प्रमाणम् alone can

give me the knowledge of my Self. And therefore what should one do to attain ब्रह्मन्? One has to study oneself by operating, by employing वेदान्त प्रमाणम्. How to use or employ the वेदान्त प्रमाणम्? The operation or employment of वेदान्त प्रमाणम् involves three-fold exercises of वेदान्त-श्रवणम्, वेदान्त-मननम् and वेदान्त-निदिध्यासनम्. And the more you look at वेदान्त the more you know about yourself. Shastric study is never extrovertedness, rather it turns your vision towards your Self.

Then what is श्रवणम्? श्रवणम् is a systematic analysis of वेदान्त शास्त्र to arrive at the Central teaching. To arrive at the Central teaching one has to take into account the 6 Factors or indicators – षडितिङ्गैः तात्पर्य निश्चयः. They are उपक्रम-उपसंहारौ अभ्यास अपूर्वता फलम् अर्थवादः उपपत्ति. Through श्रवणम् ‘अहम् ब्रह्म अस्मि’ ज्ञानम् comes, knowledge of the fact that I am not सदोषः जीवः but am निर्दोषम् ब्रह्म.

And Vedantic मननम्, second exercise is meant to remove all the doubts with regard to the teaching.

Vedantic निदिध्यासनम् is Vedantic meditation which is internalization of the teaching by dwelling upon the doubt free knowledge. Either in the form of reading, writing, repeated listening, discussing, teaching and meditating also. Your mind should dwell up on the teaching so that it is internalized and internalization is deconditioning process that I am निर्दोषम् ब्रह्म.

Once I discover this fact that ‘I am ब्रह्मन्’ then the afore said साध्यत्रयम्s arrival or departure will not make any serious difference in me. If they

are available they are not a burden. And if they are not available there is no emptiness. Up to this we saw in the introduction to the five previous उपनिषत्s.

One of the doubts that can come is this. In the scriptures it is pointed out that ब्रह्मन् cannot be revealed by words 'यतो वाचो निवर्तन्ते। अप्राप्य मनसा सदा', न तत्र चक्षुः गच्छति न वाक् गच्छति. It is not only said in scriptures, it can be proved by reasoning also. It is said that words can reveal an object only if the object can fulfill certain conditions. Those conditions are called शब्द प्रवृत्ति निमित्तानि. प्रवृत्ति means functioning of the words. निमित्त means condition, condition for the functioning of words. In the शास्त्रs they have thoroughly analyzed this and they have shown that five conditions are required for words to reveal something, to give knowledge and we find unfortunately that ब्रह्मन् does not fulfill all these five conditions. 'शब्द प्रवृत्ति निमित्तम् रहितम् ब्रह्म'. So that being शब्द प्रवृत्ति निमित्तम् रहितम् ब्रह्म be revealed by the study of the Vedantic scripture. Because वेदान्त श्रवणम् is the analysis of words. वेदान्त is शब्द प्रमाणम्. What are the conditions? The conditions are

- i. रूढिः – being available for direct perception. If an object is available for perception directly, then we can see the object and we can come to the conclusion that this object be named as pen. And once you have seen this, at least once in your life time, there after I can use the word pen and the moment I use the word pen, that word reveals the object in your mind. The word can communicate because the object has been seen by you.

- ii. **जातिः** – species. Suppose there is a tree outside. You have not experienced that tree outside. But you have seen some other tree and by observing that tree you have understood the meaning of the word tree. Now I say there is a tree outside and you understand the word tree, even though you have not experienced this tree. How is it? Because you know that this tree belongs to the same class of trees which trees I have perceived elsewhere. Therefore if an object falls under a species it can be revealed through शब्द.
- iii. **गुणः** – An object can be revealed through its property. Even though you do not know the object I can say, ‘please bring that blue object’. There you do not know the object but I have revealed the object through the property or गुणः.
- iv. **क्रिया** – Even though you do not know any one of the previous things if I say please call the driver, you understand it. An object can be revealed through function.
- v. **संबन्धः** – relationship. Through relationship also you can reveal an object like father mother etc. if you do not know the name of an object kept on the table, you can use an indirect expression, what is placed on the table you please bring that. How do I convey that object? Through a relationship; a relationship is called आधार आधेय सम्बन्ध is the relationship between table and object. This is called Revelation through relationship.

इदम् गुण क्रिया जाति द्रव्य सम्बन्ध वस्तुषु ।

समम् तेन स्वरूपस्य सर्वम् एतद् इतीष्यताम् ॥ तत्त्वविवेकाख्यम् ५१ ॥

So, ब्रह्मन् does not have any of these five conditions. ब्रह्मन् does not have all the five conditions how are you going then, to reveal the ब्रह्मन् through उपनिषत्s.

अद्वितीयत्वात् सबन्धः नास्ति,

निगुणत्वात् गुणः नास्ति,

निरिक्रयत्वात् क्रिया नास्ति,

प्रत्यक्ष अगोचरत्वात् रूढिः नास्ति ।

So, ब्रह्मन् cannot be revealed through words. For this Vedantins answer that even though ब्रह्मन् cannot be revealed through words by a normal method, still words can be ingeniously reveal by using abnormal and special method which उपनिषत्s manage to do that. Therefore it is said that गुरु is required to handle the words of उपनिषद्, because the words of a उपनिषद् do not function in a normal course, but they do function in an abnormal method. The उपनिषत्s use different techniques for this purpose and here four such techniques are dealt with which are used by उपनिषत्s

i) उपनिषत्s can reveal ब्रह्मन् by using apparent attributes or unreal attributes. Even though ब्रह्मन् does not have any real attributes, the उपनिषत्s manage to reveal ब्रह्मन् with the help of मिथ्या attributes or apparent attributes. Example revealing the sky by using the blue color of the sky which is not the real color of sky as Sky does not have any color; similarly blue water of ocean, rising and setting sun. In case of ब्रह्मन् the attribute that we make use of is साक्षित्वम् witness attribute of ब्रह्मन् is

not the real attribute of ब्रह्मन्; it is only from the standpoint of मिथ्या प्रपञ्च: that ब्रह्मन् is called as witness.

ii) We can use the temporary or the incidental attribute to reveal an object and the incidental attribute is not the real intrinsic attribute of that object. The general example given in the शास्त्र is a person revealing a particular house which is amidst many similar houses. Crow sitting on a house is देवदत्त's house. Crow is an incidental attribute to the indicated house. Similarly consciousness cannot be revealed directly but we use the temporary association with the body and we point out consciousness is that which is not part, product, property of the body but something different and which pervades and enlivens the body. This body is not an intrinsic part of consciousness because body will die after some time. But even though consciousness and body are not permanently connected, I use a temporary body and incidental body to reveal the permanent consciousness. So by using incidental attributes we can reveal ब्रह्मन्.

iii) The very absence of attributes can be used as a method of Revelation of ब्रह्मन्. For example, when there are several glasses are there which contain something or other and in one glass nothing is there. When I say please bring that empty glass. Emptiness is not a positive attribute of a glass. It reveals the absence of things. Even though the absence of thing is not positive attribute in itself, but it is a negative attribute capable of revealing the particular glass. अनन्तम् ब्रह्म, absence of limitation, निर्गुण, निष्कलम् ब्रह्म.

iv) Without talking about ब्रह्मन्, you talk about something else and thereby you indirectly talk about ब्रह्मन्. So, you talk without talking – मौनव्याख्यानम्. Communication without communicating. उपनिषद् uses this method called नेति नेति. It reveals ब्रह्मन् by negating and अनात्मा. It does not positively talked about आत्म. It does not talk about subject but it negates everything about object. When all the objects are negated what remains is the unnegettable subject. स एष नेति नेति आत्मा (बृ.उ ४- ४-२२) is neither known nor unknown. Other than these two there is only one thing left behind which is the knower principle, because both the former ones are object. Therefore the fourth method is the method of implication or लक्षणावृत्तिः. So, by using one or more methods among these four the उपनिषद्, the उपनिषद् words reveal successfully, give knowledge.

Lastly, one more important thing to remember. Words will and can reveal, give the knowledge. But the knowledge is complete only when the knowledge becomes intimate knowledge which is in the form of direct experience. This is what we generally see. A person describes the beauty of गंगोत्रि, beauty of बट्टिनाथ. And I study books after books on गंगोत्रि and बट्टिनाथ or I talk with many people who have visited, I do get knowledge from the words. But however clearly I get the knowledge I know that the knowledge is incomplete unless I directly and intimately experience बट्टि and गंगोत्रि. Therefore, normally we find ज्ञानम् has to culminate into experience or अनुभव and also we see normally that words are capable of giving knowledge, words are not capable of giving direct experience and without direct experience ज्ञानम् is incomplete. So

naturally the question will come. वेदान्त is in the form of words. Being in the form of words वेदान्त can give only knowledge and knowledge is incomplete unless it is converted into direct experience. How can the Vedantic knowledge be complete? Will be the next question and therefore only, people talk about incompleteness of Vedantic study and they talk about varieties of साधन to convert knowledge into experience. They invariably say ब्रह्म ज्ञानम् is different from ब्रह्म अनुभव, आत्म-ज्ञानम् is different from आत्म-अनुभूति is different. So how can attending the classes give अनुभव or अनुभूति. They can give only knowledge and knowledge will be invariably incomplete. So this is the next question. How can वेदान्त give अनुभव? So, therefore, people introduce meditation. श्रवणम् for ज्ञानम्, meditation for अनुभव. Like reading गंगोत्रि book is ज्ञानम्, going to गंगोत्रि is अनुभव. So ज्ञान अनुभव भेद people will talk about. Now we say that the Vedantic words, with Vedantic teachings which are in the form of words can give only knowledge because words can give only knowledge we admit. And words can never give अनुभव that also we admit. But what we say is वेदान्त does not give अनुभव and वेदान्त does not want to give any अनुभव at all because according to वेदान्त we do not require any new अनुभव, experience at all because our problem is not the lack of any new experience. Our problem is lack of knowledge alone. What do you mean by that? We should remember that all our self-experiences, the experience of ourselves can be broadly classified into two types i) द्वैत अनुभव and ii) अद्वैत अनुभव. And according to वेदान्त all of us have gone through both अनुभव. How do you say so? In the waking and Dream States of experience we have always gone through द्वैत अनुभव,

wherein I experience myself as a subject, an experience – the subject different from the object. So subject-object duality is experienced in these two states. This experience is called सविकल्प अनुभव – an experience which has duality, which has division. In this द्वैत अनुभव not only I experience द्वैतम्, I experience myself as an individual, I experience individuality, I experience localization – I am in time and space as a separate individual different from others and therefore naturally I am finite, limited ‘I’ as I have gone through individualized experience, localized experience. So an individualized, localized, limited ‘I’ experience in जाग्रत् and स्वप्न which is called as द्वैत अनुभव and we have gone through another experience called sleep experience. In this experience I never have the division of subject and object. So my experience is not सविकल्पक अनुभव but it is निर्विकल्पक अनुभव – an experience in which subject-object duality is not there and in which I am not an individual entity. There is no individuality in sleep state, no localization in sleep state. On waking I say I am in Madras but during sleep state I do not and cannot locate myself and naturally I do not experience any limitation also. So undivided, unlocalized and unlimited ‘I’ I experience during सुषुप्ति अवस्था. This is clean अद्वैत अनुभव which everyone has gone through. If anyone of you says, you have not experienced the sleep, keep coming to the माण्डूक्य class you will experience. So I have gone through द्वैत अनुभव and अद्वैत अनुभव in waking and dream and sleep states respectively. Other than द्वैत अनुभव and अद्वैत अनुभव there is no third अनुभव possible and you cannot say there is another type of अद्वैत अनुभव. द्वैत अनुभव can be many but you cannot talk about varieties of अद्वैत अनुभव. अद्वैत अनुभव we have all

gone through and there is no question of a different अद्वैत अनुभव. Therefore, वेदान्त does not want to give you any new अद्वैत अनुभव at all because, all the possible अनुभवs we have gone through in अवस्था त्रयम्. Then what is our problem? According to वेदान्त our problem is not lack of द्वैत अनुभव, not lack of अद्वैत अनुभव nor lack of any other अनुभव, because there is no other अनुभव possible. Then what is our problem? Our problem is, in अद्वैत अनुभव I experience myself as a limited 'I'. In अद्वैत अनुभव I experience myself as a limitless 'I'. So limited and limitless 'I', I have experienced and will keep on experiencing both. But our problem is which one is our real nature? Is limited 'I' or limitless 'I' my real nature? Both cannot be because they are diagonally opposite to each other. Therefore, the only possibility must be one of them must be my real nature and the other must be my incidental nature which is not my real nature. One must be स्वाभाविक धर्मः and other must be my आगुन्तुक धर्मः. Either I must be really limitless but incidentally appearing as though limited or I must be really limited but incidentally appearing as though limitless. Which is 'as though' and which is 'original' is the problem. And unfortunately before the study of the वेदान्त we have always concluded in the wrong way, we have successfully mis-concluded and what is our conclusion the Limited 'I' is our real nature and limitless 'I' obtaining in sleep is only an incidental nature. This is our conclusion. So our problem is not the lack of experience, but is wrong conclusion based on available experiences. Experienced based mis-conclusion is our problem. And the aim of वेदान्त is not presenting another experience, not presenting a change of experience, but only to question our conclusion and rectify our

conclusion. What should be the rectified conclusion? It must be 'I am the limitless one' which is my real nature. The status of being human being, the limited human experience that I go through is only a incidental वेष as somebody very nicely remarked, 'you are not a human being requiring a spiritual experience, but you are a spiritual being temporarily having a human experience'. Therefore, वेदान्त does not give a new experience, does not want to give a new experience, does not want the student to expect a new experience. वेदान्त wants to correct our self-conclusion based on our available experience. माण्डूक्य analysis the available अवस्था त्रयम् without introducing any new experience, it analysis the available अवस्था त्रयम् ,takes to the proper knowledge and वेदान्त is assisting you in arriving at the proper knowledge. And that proper knowledge should come in which अवस्था? The proper knowledge can come only in जाग्रत अवस्था, because in स्वप्न teaching cannot take place, in सुषुप्ति also teaching cannot take place. Therefore in waking state only I have to revise your conclusion based on your already available experiences and therefore, वेदान्त gives you knowledge and that knowledge is more than enough for liberation because our problem is lack of knowledge and not lack of experience. That knowledge वेदान्त happily gives through this उपनिषद् called माण्डूक्य उपनिषद्.

ईश उपनिषद्

The word उपनिषद् has two meanings: primary meaning and secondary meaning.

1) Primary meaning: ब्रह्मविद्या or Self-knowledge is the primary meaning. It is in the form of अन्तःकरण वृत्ति otherwise known as वृत्ति ज्ञानम्. Self-knowledge takes place in mind in the form of an अन्तःकरण वृत्ति as a result of the pursuit of knowledge. Therefore उपनिषद् is an internal mental phenomenon – in संस्कृत, ब्रह्मविद्या. And this Self-knowledge is called by the name उपनिषद् based on its two-fold functions, which is indicated in the very name itself. The word उपनिषद् is split into two portions to reveal these two functions. The first portion is उपनि which reveals the first function of the knowledge. And the second is सत् which reveals the second function of the knowledge.

- a) The meaning of उपनि is that which combines together, that which joins together. Combiner is called उपनि. The Self-knowledge is called as उपनि because of its function of combining two things. Naturally the question is will be which two things are combined United, joined, merged. We answer जीवात्मा-परमात्मा combiner. So Self-knowledge is called उपनि, because it combines जीवात्मा-परमात्मा. How can any knowledge combine two things? Because any combination can happen only through an action. Knowledge can combine, fortunately for us, because the separation between जीवात्मा-परमात्मा is a notional, is a misconception, born out of ignorance. The separation, the

distinction, the division between जीवात्मा-परमात्मा is अज्ञान जन्यम्, it is ignorance born and therefore how do you remove a notional division? Any notional division is removed by dropping the notion. And any notion is born out of ignorance and therefore notion is dropped by dropping ignorance. So division is dropped by dropping the notion. Notional is dropped by dropping the ignorance and ignorance is dropped by gaining knowledge. This removal of this division is called combining, uniting, merging जीवात्मा-परमात्मा. This is the first function of knowledge – the Union of जीवात्मा-परमात्मा – indicates the word उपनि.

- b) 2nd function of knowledge is indicated by the word सत् and this reveals the function of destruction or termination, the Destroyer of संसार. The knowledge terminates all the संसार, रागादि दोषाः. Therefore, the सत् means the destroyer. Therefore, उपनिषत् means combiner cum destroyer = ब्रह्मविद्या. This is the primary meaning. The meaning is beautifully revealed through a श्लोक :

उपनीये ममात्मानम् ब्रह्मापास्तदयम् पुनः ।
निहन्त्यविद्याम् तज्जम् च तस्मात् उपनिषन्मता ॥

उपनीये ममात्मानम् indicates the combining.

2) The secondary meaning is the scriptures especially the final portion of the वेद. The Vedantic scriptures are also called as उपनिषत्. The primary meaning is the knowledge that happens inside your mind. The secondary meaning refers to the उपनिषत् मन्त्रs, that text book and the words and sentences are also called उपनिषत्.

How can the scriptures be called उपनिषद्? When knowledge alone can be called as उपनिषद्? Because knowledge alone can destroy the संसार, the text will not destroy the संसार. How can you call the scripture as उपनिषद्? This is called लक्ष्यार्थ. The लक्ष्यार्थ, the text will not directly destroy the संसार but the text produces the संसार destroying knowledge. So the मन्त्रs do not directly destroy, but the मन्त्रs produce the संसार destroying knowledge and therefore the मन्त्रs are also called as उपनिषद्. Suppose one person tells that trekking in the Himalayas is a pleasure. If you really analyze the sentence it is never correct, because Himalayan trekking is an action done by the legs. It is a physical action. And pleasure always belongs to mind. So trekking is a leg function and pleasure is a mental function. How can any thinking person say that a Himalayan trekking is a pleasure? So this can be justified by interpreting properly that Himalayan trekking is a pleasure means Himalayan trekking is a producer of pleasure, it is the cause of pleasure. Similarly when you say मन्त्रs are उपनिषद्, the मन्त्रs are not उपनिषद् but still they are called as उपनिषद् because मन्त्रs are the producers of उपनिषद् – the संसार destroying knowledge. Thus the word उपनिषद् primarily means knowledge and secondarily it means knowledge producing मन्त्रs. These मन्त्रs are also called as वेदान्त, ब्रह्मविद्या, and आत्मविद्या.

This ईशोपनिषद् or ईशावास्योपनिषद् is one of the famous उपनिषद्. It is one of the most ticklish text books to study in the beginning. The very ध्यान श्लोक is a headache, what to talk of मन्त्रs? It is a little bit difficult, not because the teaching is very deep but most of the मन्त्रs allow themselves for different interpretations. शङ्कराचार्य

interprets certain मन्त्रs differently in different contexts. In his commentary on ईश certain मन्त्रs are interpreted; the same मन्त्रs occur as a quotation in माण्डूक्य and in बृहदारण्यक also quotation comes. The interesting thing is शङ्कराचार्य gives different commentaries to the same मन्त्र. This is the nature of ईशावास्य उपनिषत्. It belongs to शुक्ल-यजुर्वेद. This उपनिषत् is known as मन्त्र उपनिषत्. And बृहदारण्यक is known as ब्राह्मण उपनिषत्. Because generally उपनिषत्s occur at the end portion of the वेदs, and when it occurs at the end portion of the वेदs it is called ब्राह्मणोपनिषत्. But certain उपनिषत्s do occur at the beginning portion of the वेदs and when they occur at the beginning portion of the वेदs they are called मन्त्रोपनिषत्. ईशावास्य is शुक्ल-यजुर्वेद मन्त्रोपनिषत्. And बृहदारण्यक is a शुक्ल-यजुर्वेद ब्राह्मणोपनिषत्. In the tradition, generally, it is said that बृहदारण्यक is a commentary upon ईश – a generally held view. Till now this उपनिषत् is chanted with स्वरा. Out of ten उपनिषत्s only four are with स्वरा viz., तैत्तिरीय, ईशा, छान्दोग्य and बृहदारण्यक.

शान्तिपाठः

ॐ पूर्णम् अदः पूर्णम् इदम् पूर्णात् पूर्णम् उदच्यते ।
 पूर्णस्य पूर्णम् आदाय पूर्णम् एव अवशिष्यते ॥
 ॐ शान्तिः शान्तिः शान्तिः॥

‘That is full, this is full’. One can never start a discussion with that, because a pronoun will stand only for a noun. Therefore a pronoun can be meaningful only if you have introduced the noun first, there

afterwards if you use pronoun you will understand. Here you find a pronoun is used without indicating what noun is meant by it. 'From that full, this full has come, when you remove this full from that full, full remains. There are different interpretations for this peculiar शान्तिमन्त्र. शङ्कराचार्य does not write a commentary on this शान्तिमन्त्र in this उपनिषत्. The same मन्त्र is occurring as a शान्तिपाठ to the fifth of the बृहदारण्यकउपनिषत्. There in the बृहदारण्यकउपनिषत् writes an elaborate commentary on this शान्तिपाठ मन्त्र. The essence of this मन्त्र is ब्रह्म सत्यम् जगत् मिथ्या, जीवो ब्रह्मैव नापरः. So complete it is that it brings out जीवात्मा and परमात्मा ऐक्यम् and also it brings out अनात्मा मिथ्यात्वम्. The essence of this मन्त्र is thus.

a) The first line talks about the relationship between जीवात्मा and परमात्मा. The उपनिषत् points that the relationship is of two-fold, depending upon the angle from which you are looking at them. From one angle the relationship is that of cause and effect – कार्यकारण संबन्ध. वाच्यार्थ दृष्ट्या – जीवात्मा-परमात्मयोः कार्यकारण भाव संबन्धः. Then from another angle the relationship is that of ऐक्य संबन्ध they are one and the same. लक्ष्यार्थ दृष्ट्या – जीवात्मा-परमात्मयोः ऐक्यम् . From another standpoint, सगुणदृष्ट्या – कार्यकारण संबन्धः; निर्गुण दृष्ट्या – ऐक्यम्. From yet another standpoint, सौपाधिक दृष्ट्या कार्यकारण संबन्धः; निरुपाधिक दृष्ट्या ऐक्यम्. To understand this we shall analyze through the relationship between wave and ocean. The relationship can be presented in two ways based on what angle you see. In the normal angle, wave is born out, sustained, and goes back into ocean. Wave is व्यष्टि, Ocean is समष्टि. Therefore, the relationship is कार्यकारण

संबन्धः. This is from वाच्यार्थ दृष्टि. Suppose a person analyses the wave and removes its name and form, and look at the content of the wave, it is nothing but ocean. When you remove the नामरूप – the उपाधि or गुण – the essence is water. So water is लक्ष्यार्थ दृष्टि, निर्गुण दृष्टि and निरुपाधिक दृष्टि. If the name and form of the ocean is removed, then the essence of ocean is water. So Ocean means water from लक्ष्यार्थ दृष्ट्या, निर्गुण दृष्ट्या and निरुपाधिकदृष्ट्या. Therefore wave is water and ocean is water and both of them are therefore one and the same. Therefore, this is called ऐक्यम्. So, keeping this in background we shall see at the मन्त्रs. First part is अदः पूर्णम्, इदम् पूर्णम्, अदः means that परमात्मा is infinite or whole. And इदम् पूर्णम् means this जीवात्मा is also infinite or whole. So परमात्मा is infinite and जीवात्मा is also infinite. This is from लक्ष्यार्थ दृष्टि. Therefore, from लक्ष्यार्थ दृष्ट्या परमात्मा जीवात्मा ऐक्यम्. Therefore पूर्णमदः पूर्णमिदम् is जीवात्मा परमात्मा ऐक्यम्. First part is a महावाक्य which says both जीवात्मा and परमात्मा are essentially one infinite consciousness only. Just like wave and ocean are one, infinite water only. The second part is पूर्णात् पूर्णम् उदव्यते. पूर्णात् means from the infinite परमात्मा, पूर्णम् उदव्यते the infinite जीवात्मा is born. Here लक्ष्यार्थ दृष्टि cannot be taken. वाच्यार्थ alone has to be taken. Here infinite aspect of जीवात्मा cannot be taken but नामरूप aspect has to be taken – सगुण-सोपाधिक-जीवात्मा. Similarly, परमात्मा is सगुण and सोपाधिक. Thus because of नामरूप परमात्मा becomes the cause and जीवात्मा becomes the effect. From सगुण ईश्वर, सगुण जीवात्मा is born.

b) Second part talks about कार्यकारण भाव संबन्धः. पूर्णम् आदाय – suppose you take away the आत्मा part from पूर्णस्य – सोपाधिक

जीवात्मनः and सोपाधिक परमात्मनः, सोपाधिक आत्मा – आत्मा i.e., from नामरूप सहित जलम्, suppose we remove the जलम्, what will be left out? Normally we say नामरूप or सोपाधिक. But उपनिषत् says mathematics will not work out in वेदान्त. सोपाधिक आत्मा – आत्मा = आत्मा alone remains; सोपाधिक cannot be there at all. Like wave-water minus water = wave cannot remain because it doesn't have an independent existence. पूर्णस्य, सोपाधिक परमात्मनः सोपाधिक जीवात्मनः च पूर्णत्वम् पूर्णस्वरूपम् आत्मानम् आदाय when you remove पूर्णम् एव अवशिष्यते. पूर्ण आत्मा alone will be left over; अनात्मा cannot exist if आत्मा is separated. Since अनात्मा cannot exist after separating आत्म, we conclude that अनात्मा had only dependent existence. So from the pot if you remove clay, since pot नामरूप cannot exist, pot doesn't have an independent existence. If I say अनात्मा doesn't have independent existence that means it has got dependent existence. If it has got only dependent existence, it is मिथ्या. Therefore उपाधि is मिथ्या, नामरूप is मिथ्या, शरीरम् is मिथ्या and माया is मिथ्या. So, माया + ब्रह्मन् – ब्रह्मन् = ब्रह्मन्, because माया cannot be seen anywhere at all. Similarly from us also if आत्मा is removed अनात्मा cannot survive at all. Therefore, the second line establishes the मिथ्यात्वम् of अनात्मा or जगत्. The first line establishes जीवात्मा परमात्मा ऐवम्. And second line establishes जगत् मिथ्यात्वम्. That is why we say the essence of वेदान्त is ब्रह्म सत्यम् जगत् मिथ्या जीवो ब्रह्मैव नापरः.

ईशावास्य भाष्यम्

The word उपनिषत् primarily held the meaning of ब्रह्मविद्या and ब्रह्मविद्या is called as उपनिषत् because of its function. So उपनिषत् is the functional name of ब्रह्मविद्या. What is the function of ब्रह्मविद्या? Two-fold functions are indicated by the word उपनिषत्. 1st function is indicated by the word उपनि and 2nd function is indicated by the part सत्. उपनि means that which brings together, closer. उपनयति इति उपनि. What is that which is brought closer and to what it is brought closer? जीवात्मा is brought closer to the परमात्मा or जीवात्मा and परमात्मा are brought together. How can a knowledge bring two things together? If two things are separate because of ignorance, then those two things can be brought together by knowledge. So, अविद्या व्यवहितत्वात् अविद्या व्यवहितम् means two are separated by अविद्या. Therefore, विद्या knowledge removes the अविद्या व्यम् separation and अविद्या व्यवधान निवृत्तेः, because of the removal of the distance caused by the ignorance. जीवात्मा and परमात्मा 'become' one. Therefore, ब्रह्मविद्या किम् करोति? उपनयति । कम् उपनयति? जीवात्मानम् उपनयति । कम् प्रति उपनयति? परमात्मानम् प्रति उपनयति । तस्मात् उपनि शब्दवाच्या ब्रह्मविद्या । This is 1st function.

सत् means अवसादयति. 2nd function is destroying function of संसार which was caused by separation. So संसार was caused by जीवात्मा परमात्मा व्यवधानम् and when the distance is removed, the distance caused संसार also is gone. So संसार अवसादयति इति सत्.

So the 1st function is bringing the जीवात्मा and परमात्मा together; therefore the name उपनि. And the 2nd function is destruction of संसार; therefore सत्. उपनि च असौ सत् च उपनिषत् । Therefore, the primary meaning of the word उपनिषत् is ब्रह्मविद्या . This is called यौगिक अर्थः – a meaning derived from the components or parts of a word.

If उपनिषत् means ब्रह्मविद्या then it can exist only in the mind. विद्यायाः वृत्तिरूपत्वात् वृत्तेः मानसत्वात् मानसः आन्तरत्वात् विद्यायाः आन्तर्यम् वक्तव्यम् । ब्रह्मविद्या is वृत्तिरूपम्, वृत्ति belongs to mind, mind is inside and therefore ब्रह्मविद्या has to be inside the person. Whereas the text book that we are using is not inside but is outside. Then how can we call the textbook as उपनिषत्? लक्षणया॥ How is that? If ब्रह्मविद्या is a विद्या then it can be called प्रमा. प्रमा is always born through an instrument called प्रमाणम्. So उपनिषत् प्रमा must be born out of some प्रमाणम् – शब्दात्मक ग्रन्थ प्रमाणम्. So the उपनिषत् ग्रन्थ the text which is शब्दात्मकम् in the form of words and sentences that प्रमाणम् is प्रमा जनकम् producer of प्रमा. So the primary meaning of the word उपनिषत् is प्रमा but लक्षणया जनके पमाणे अपि लक्षणया उपनिषत् शब्दः उपयुज्यते – the word उपनिषत् is applied to the प्रमाण ग्रन्थ also by लक्षण. For लक्षण some connection must be said and that is उपनिषत् प्रमा जनकत्वात् जनके पमाणे उपनिषत् इति पदम् लक्षणया प्रयुज्यते. Therefore primary meaning is प्रमा. Secondary meaning is प्रमाणम्. When we call the text book as उपनिषत् it is प्रमाणात्मक उपनिषत् and out of study what should happen inside is called प्रमा. प्रमाणम् अपि उपनिषत् शब्देन

उच्यते । प्रमा अपि उपनिषत् शब्देन उच्यते । मुख्यार्थः प्रमा लक्ष्यार्थः प्रमाण ग्रन्थः ॥

Since the उपनिषत् begins with ईशावास्य it is named so. It belongs to शुक्ल-यजुर्वेद like बृहदारण्यक. ईशावास्य is called मन्त्रोपनिषत्, बृहदारण्यक is called ब्राह्मणोपनिषत्. Generally, ब्राह्मणोपनिषत् will be in the form of a commentary upon the मन्त्रोपनिषत्.

शान्तिपाठः

All शुक्ल-यजुर्वेद have got पूर्णमदः शान्तिपाठः. शङ्कराचार्य does not write a commentary on this मन्त्र in this उपनिषत्; however a commentary is available on this in बृहदारण्यक portion. In बृहदारण्यक this मन्त्र occurs as a part of the उपनिषत् itself in 5th chapter 1st मन्त्र. This is the summary of that भाष्यम्. The word अदः here it means ईश्वरः. तत् शब्दार्थः ईश्वरः. Because अदः represents परोक्ष विषय and परोक्ष is तत् शब्दार्थः and that is ईश्वरः. अदः पूर्णम् means ईश्वर तत्त्वम् पूर्णम्, infinite and complete. पूर्णम् इदम् – इदम् represents अपरोक्ष तत्त्वम् and that is nothing but जीवः. Therefore, इदम् पूर्णम् means जीव तत्त्वम् पूर्णम्. How can there be two पूर्ण वस्तु? If they are two things each one must limit the other one. So, therefore, it is logically impossible and still शास्त्र प्रमाणम् says so. Therefore, the only way it is possible is ईश्वर तत्त्वम् जीव तत्त्वम् च एकम् अभिन्नम् एव. The only way to justify these two sentences is to say that ईश्वरः एव जीवः, जीवः एव ईश्वरः । यदि ईश्वरजीवयोः मध्ये भेदः स्यात् तर्हि उभयोः अपि पूर्णत्वम् कथञ्चित् अपि न सङ्गच्छेत । यदि पूर्णत्वम् सङ्गमनीयम् तर्हि एकः एव मार्गः वर्तते । ईश्वरजीवौ जीवेश्वरौ

अभिन्नौ । How ईश्वर and जीव can be one and the same? Therefore, the very word अदः and इदम् indicates परोक्षत्वम् and अपरोक्षत्वम् and सर्वज्ञत्वम् and अल्पज्ञत्वम् etc. So many contradictions are there. The only way to solve this problem is to take the लक्ष्यार्थम् of this word; i.e., the चैतन्यम्. So ईश्वर चैतन्य-तत्त्वम् पूर्णम् जीव चैतन्य-तत्त्वम् पूर्णम् if you take there will be no contradictions. Therefore the final meaning is अदः तत् पद लक्ष्यार्थः पूर्णः इदम् त्वम् पद लक्ष्यार्थः पूर्णम् or अदः निरुपधिक ईश्वरः पूर्णम् इदम् निरुपधिक जीवः पूर्णम् । So ईश्वरः पूर्णः निरुपधिक दृष्ट्या, जीवः पूर्णः निरुपधिक दृष्ट्या. Therefore, both of them are one and the same. So, निरुपधिक लक्ष्यार्थ दृष्टि is over.

Now we shall see सोपाधिक वाच्यार्थ दृष्टि. पूर्णात् पूर्णम् उदच्यते – from the पूर्ण ईश्वरात् पूर्णजीवः उदच्यते, उत्पद्यते, उद्भवति. Out of पूर्ण ईश्वरः पूर्ण जीवः is born. How can पूर्णम् ever have birth and that too from पूर्णम्? सोपाधिक ईश्वरात् सोपाधिक जीवः उदच्यते. So पूर्णात् ईश्वरात् पूर्णः जीवः उदच्यते, उपाधि दृष्ट्या. So, स्वतः पूर्णात् ईश्वरात् स्वतः पूर्णः जीवः उपाधि दृष्ट्या जायते, like महाकाशात् घटाकाश उत्पत्तिवत्. So, therefore, तत् पद वाच्यार्थात् त्वम् पद वाच्यार्थम् उदच्यते. Now 'उपाधि is मिथ्या' is shown. पूर्णस्य सोपाधिक जीवस्य पूर्णम् पूर्ण चैतन्यम् आदाय, i.e., when you separate the पूर्ण उपहित चैतन्यम् i.e., the चैतन्यम् part, the उपहितम् (that which is connected with उपाधि) from the पूर्णजीवः, the सोपाधिक जीवः what must normally remain? $X+Y-X=Y$. similarly उपहितम् + उपाधि - उपहितम् = उपाधि must be left behind. But the उपनिषत् says Zero. उपाधि cannot be left behind because उपाधि cannot exist independent of उपहितम् . आत्मा+ अनात्म – आत्मा= nothing, the उपनिषत् says so to show that अनात्म cannot exist independent of आत्म,

that means अनात्म has got dependent existence, that means अनात्म is मिथ्या. पूर्णस्य पूर्णम् आदाय सोपाधिक जीवस्य पूर्णम् उपहितम् अंशम् आदाय पूर्णम् एव अवशिष्यते पूर्णम् उपहितम् अंशम् एव तिष्ठति उपाधि नैव तिष्ठति. उपाधि is not available separately. That means उपाधि is मिथ्या. ब्रह्म सत्यम् जगत् मिथ्या, जीवो ब्रह्मैव नापरः. This is the essence of this मन्त्र.

ऐतरेय उपनिषत्

This is the only उपनिषत् which belongs to ऋग्वेद. शङ्कराचार्य has taken the ten उपनिषत्s from all the four वेदs to show the uniformity of teaching, गति सामान्य न्याय दर्शनार्थम्. Otherwise one may wonder different philosophies are there in different वेदs. To show that all the वेदs teach the same philosophy i.e., ब्रह्म सत्यम् जगत् मिथ्या जीवो ब्रह्मैव नापरः, शङ्कराचार्य takes different उपनिषत्s from different वेदs. The second reason that शङ्कराचार्य takes these ten उपनिषत्s is that मन्त्रs are taken from these ten उपनिषत्s for analysis in ब्रह्मसूत्र. ब्रह्मसूत्र is the basic text for वेदान्त philosophy, because ब्रह्मसूत्र is the one which analyze the उपनिषत्s and bring out a clean philosophy. No doubt उपनिषत्s are the source of our philosophy, उपनिषत्s do not systematically teach at all. It is full of stray statements. There is no systematic development. And therefore, a person cannot get at the philosophy by independently studying the उपनिषत्s.

Because as I have said often, a systematic philosophy should discuss 6 topics viz.,

- 1) Who is the जीव?
- 2) Who is the ईश्वर?
- 3) What is जगत्?
- 4) What is bondage of which जीव Surfers? Why sorrow? Why birth?
What is the purpose of life? Why death?
- 5) What is मुक्ति?

6) What is the means of getting मुक्ति?

The उपनिषत्s contain all these six topics but they are not systematically arranged, nor are they explicitly said in many places. Therefore उपनिषत् दर्शनम् is specially brought out in ब्रह्मसूत्र by व्यासाचार्य. Therefore ब्रह्मसूत्र happen to be the Upanishadic philosophy but brought out by व्यासाचार्य in his सूत्र. The author is व्यास but the content belongs to the उपनिषत्. Therefore, the basic text of वेदान्त philosophy is ब्रह्मसूत्र alone because the analysis and systematic presentation is done by व्यासाचार्य. That is why शङ्कराचार्य tells in his commentary to ब्रह्मसूत्र (जन्माद्यस्य यतः १-१-२), 'वेदान्त-वाक्य-कुसुम-ब्रथनार्थत्वात् सूत्राणाम्'. When व्यासाचार्य writes ब्रह्मसूत्र he does not write his philosophy, अद्वैतम् is not व्यास's philosophy, it is not शङ्कर's philosophy, but अद्वैतम् is Upanishadic philosophy presented by व्यासचार्य originally and elucidated by शङ्कराचार्य later.

ऐतरेय is one of the उपनिषत् which is dealt in the ब्रह्मसूत्र analysis. This उपनिषत् is well known because of another reason also, and that is out of four महावाक्यs one of them is occurring here and that is 'प्रज्ञानम् ब्रह्म'. It is called as ऐतरेय उपनिषत् because it is attributed to ऐतरेय ऋषि. ऐतरेय ऋषिणाम् प्रोक्तम् इतरा पुत्रः ऐतरेय the son of इतरा. Some opine that इतरा is the name of the mother and according to some other, as per dictionary इतरा means other wife, second wife. So he is the son of the second wife of a ऋषि. And still according to some others इतरा means a low caste woman other than वैदिक. Therefore ऐतरेय means a son of a non-vedic, low caste women. Some people say therefore he got

the name महिदास; since there is an adjective दास therefore, he is a son of a low caste woman. The Story goes that he was ill treated because he was a low caste person and his mother was very much upset and prayed to the lord and Lord took him specially and gave this wisdom. For us what is important is the teaching is as sublime as any other उपनिषत् जन्मना जायते शूद्रः कर्मणा द्विज उच्यते । वेदपाठेन विप्रः स्यात् ब्राह्मणो ब्रह्मवेदनात् ॥

शान्तिपाठः

ॐ वाङ्मे मनसि प्रतिष्ठिता । मनो मे वाचि प्रतिष्ठितम् । आविरावीर्म एधि । वेदस्य म आणीस्थः । श्रुतम् मे मा प्रहासीः । अनेनाधीतेनाहोरात्रान् सन्दधामि । ऋतम् वदिष्यामि । सत्यम् वदिष्यामि । तन्मामवतु । तद्धकारमवतु । अवतु माम् । अवतु माम् । अवतु वक्तारम् ॥ ॐ शान्तिः शान्तिः शान्तिः॥

This is the शान्तिपाठः of ऋग्वेद. The prayer begins with a prayer to two important organs वाक् and मनः, for a Vedantic student वाक् and मनस् are supposed to be very important. मनः is very important because मनस् is the one which does the स्वाध्यायम्, reception of grasping of the शास्त्रम्. So in श्रवणम् we are going to use our mind alone. Of course ears are helping us as a pipe all alright, the main job has to be done by the mind alone, and therefore if your mind has got any problem वेदान्त is going to fail. Here by my mind we indicate all the four अन्तःकरण – बुद्धि, चित्त, अहङ्कार and मनस्. So any aspect of the mind disturbs you then श्रवणम् does not take place. The mental uneasiness will

disturb you from total listening. Total listening is very important and it is very difficult and therefore mind is very important and it must be free from all the disturbances like anxiety, guilt, worry etc. It should also be in a good condition in the form of Intelligence because वेदान्त involves lot of thinking, discrimination, systematic analysis, logically putting. It is unlike the पुराण or कर्मकाण्ड. Here it is दृश्यते तु अग्रया सुक्ष्मया बुद्ध्या; mind has to be very very subtle. Hair splitting arguments are there, because मोक्ष is in the form of understanding. Understanding means doubts are possible. Doubts mean analysis. So therefore a lot of intellectual analysis is necessary in philosophy. Isn't the truth beyond the intellect? To know that it is beyond intellect you have to use a lot of intellect. The limitation of reasoning is known by reasoning alone. Therefore, वेदान्त involves बुद्धि. Above all mind should have concentration. There are very very sharp intellectual fellows who are very very sharp, but they cannot listen for somebody for five minutes. If I am to listen for one hour, I must be able to stay there – धारणा. Without getting tired the intellect must be able to stay there, remain there. Thus mind is a very very important instrument for Vedantic student. Therefore the prayer is directed towards the mind. Another instrument that is involved is वाक् – the organ of speech. It is important because while श्रवणम् takes place we are bound to have doubts. I will have to express my doubts to my teacher, otherwise how will I get clarified. Therefore I must have the precision of thinking and precision of language to put my doubt very clearly to the teacher. Many people do not know what their doubt is? Because there is no clarity of thinking. What exactly is my doubt? How I should be able to put in one or two sentences? For that

वाक् must be clear and clean. We should not have any दोषः. And cleanliness of वाक् depends upon the cleanliness of thinking, clarity of thinking. Not only that the wisdom is cleared not only by asking questions, but wisdom is cleared by discussion. तत् चिन्तनम् तत् कथनम् अन्योन्यम् तत् प्रबोधनम् । Discussions clarify many things either with teacher or with other students. To go further, for the clarity of teaching they have prescribed teaching itself as a method. स्वाध्याय प्रवचनाभ्याम् न प्रमदितव्यम्, स्वाध्याय प्रवचनेन च. So two-fold advantage is there,

- i). Tradition is propagated by teaching and
- ii). I will know whether I have clearly understood or not.

Because many things I do not know whether I have understood, if I can explain clearly it means I have understood it. Therefore, ध्यानात् च संकिर्तनात्. Therefore teaching also is a part of learning. So वाक् also must be in a good condition. Therefore the student gives a special prayer here – वाक् मे मनसि प्रतिष्ठिता. Let my वाक् be ever tuned ever fixed upon my mind. So let my organ of speech be ever tuned to, ever in coordination with, ever in consonance with my mind. Let me speak what I mean. First of all truth speaking is involved. There should not be any disparity between what I say and what I know. Therefore idea is सत्यम् must be there. I will not compromise with it. I will not tell something else. Secondary thing is I will be always alert in my language, all words I speak come only after thorough censoring with my intellect. I will not blurt out. I will not emotionally blabber. वाक् is the carelessly used instrument in both ways and therefore वाक् तपस् which involves lot of

disciplines. First step in वाक् तपस् is very strict observation of quantity of speaking. Then afterwards we have to observe the quality.

In this शान्तिपाठ the importance is given to वाक् तपस्. The details of वाक् तपस् are not given here. We find it in several parts of the scriptures especially in गीता 17th chapter, कृष्ण talks about वाक् तपस् very clearly. In विवेकचूडामणि, शङ्कराचार्य very clearly tells that all साधना begins with वाक् निरोधः. The वाक् तपस् involves two types of things; (i) quantity control (ii) quality control. Of this quantity control alone must be done first, because if there is too much quantity, quality control will become extremely difficult. If I talk too much I cannot be conscious of what I am saying. Therefore the first condition is speaking less. If you can avoid a sentence, do avoid, if you can avoid any extra adjective, avoid. So quantity control comes first and then comes quality control. When you have to control the quality of speech what all things should be observed, in speech what all aspects you should observe for quality control? Krishna tells four aspects have to be observed for quality control

- i). अनुद्वेगकरम्
- ii). सत्यम्
- iii). प्रियम्
- iv). हितम्

Each of our sentences must pass rigorous quality test in the form of this 4 parameters. It should not disturb other person, harm, injure

anyone. अहिम्सा, completely we should take off scolding language, teasing language, and criticizing language. Either we do it in front of the person or behind the person, criticizing is हिम्सा done to that person. All these are उद्देगकरम्. We should not do them.

I should not talk what I do not know. If I don't know it is better to say openly 'I don't know'. I do not talk what I know only doubtful सन्दिग्ध विषयम् I should not see, because it may mislead, he may misunderstand, he may misinterpret or he may take it as truthful, which is also not true. Therefore I should not talk what I do not know; I should not talk what I am doubtful – सन्दिग्ध विषयः. Therefore it is said प्रमाणम् should be अनधिगत, अबाधित, असन्दिग्ध and अर्थवत् ज्ञानजनकम् प्रमाणम्. So we are speaking to give knowledge, if I speak a doubtful thing, it is not going to give him knowledge because doubtful knowledge is as good as no knowledge and by speaking a doubtful statement I am not enlightening him, I am not improving him. Therefore I consider it as ignorance. What I don't know is equal to what I am ignorant of. So अज्ञात विषयस्य अभाषणम्, संशय विषयस्य अभाषणम् and finally विपरीत विषयस्य अभाषणम्. I should not tell something contrary to what I know. So अज्ञात सन्दिग्ध विपरीत विषयस्य भाषणम् असत्यम्. Therefore before speaking I should ask myself, 'do I know it as an authentic news or is it a rumor?'. This is called सत्यम्.

Anything you can communicate in a polite language as well as in an impolite language. प्रियम् means it should be polite, gentle, soft etc., not harsh words. So if you want a person to move you can say move

or you can say can you please move a little bit. Therefore courteous expression, a polite expressions etc are very very important. Therefore, प्रियम् means Gentle, Mild, Soft, Polite, Courteous language.

हितम् – it should be Beneficial, Useful, सम्प्रयोजनम्, it should be पुरुषार्थम्. I think whether this will give me any benefit for the other person – the listener or whether it will give any benefit to myself. Because often our discussions are not beneficial, or without purpose at all. Therefore हितम् means it should have some benefit for the speaker or the listener, general it should be for both. Otherwise I should not talk at all.

So there are the four conditions that we have to observe, if we observe these conditions we will have pretty little to talk. This is in normal conversation. If you want to use words for a specific purpose, you want to do something more than language, then come further conditions. When you want to seriously communicate something then our शास्त्रs prescribe some more conditions.

- a) Choice of words: It is very important. A wrong word in a wrong place can completely change the meaning.
- b) Precision of expression: It should not be vague, ambiguous, it should be precise.
- c) Clarity of purpose.

For these three things we have three different शास्त्रs. For choice of words the whole व्याकरण शास्त्रम् is there, where they teach a lot for the words and its meaning going to its roots and other things. For

precision of expression we have got तर्क शास्त्रम् we call it as प्रमाण शास्त्रम्. There any sentence you say, they will put umpteen questions, till you refine the sentence, परिष्कार वाक्य. What you intend and what you think must be exactly precise. It should be free from अव्याप्ति, अतिव्याप्ति and असम्भव दोषः. It should convey what you intend, it is not convey what you don't intend. Clarity of purpose must be there. The main purpose should not be forgotten under any conditions. Any deviation must be keeping with that particular goal. For this तात्पर्य or purpose we have मीमांसा शास्त्रम् or वाक्य शास्त्रम्. If these three things are there then our communication will be successful. You need not do any साधना, do this one साधना – वाक् तपस् you do, mind तपस् you get, every other साधना will come of themselves.

That is what a student asks वाक् मे मनसि प्रतिष्ठिता. Whenever words come from my mouth, let it be faced on my mind, let it not come from my upper mouth alone, let it come from my deep mind, let it be consciously used. Let it be carefully used, let it not be a loose, vague, negligence, purposeless language. मनो मे वाचि प्रतिष्ठितम् – Let my mind be always fixed, faced on my words that is that I mean I speak and what I speak I always mean. Thus there must be coordination between mind and speech. That alone is called वाक् तपस्. This is the special prayer on the part of the student. आविः आवीः म एधि. आविः literally means प्रकाशः in this context it is addressing Lord स्वयंप्रकाश ईश्वरः, स्वयंप्रकाश ब्रह्मन्. We have this word in मुण्डक (२-२-१) which means चैतन्य स्वरूपः, ज्योति स्वरूपः. What should we do? आवीः म एधि the आवीः and एधि must be joined together, together in one verb; म

should be taken as मे ("आवीर्म एधि" इति दैर्घ्यप्रयोगः छान्दसप्रयोगः). Therefore, मे आविशेधि. एधि means भव (अस् – मध्यम पुरुष-परस्मैपदि-तोट्). So आविशेधि means आविर्भव – may you become evident to me. That means you are प्रकाशरूप alright, but still I am not able to see you because of my अज्ञान तिमीरान्धस्य. Therefore remove my veil and may you become evident to me, may I recognize you, मम अन्धकारम् अपनय, अविद्यावरणापनयनेन प्रकटीभव. In the next sentence he is addressing वाक् and मनस् and says वेदस्य मे आणीस्थः. Oh वाक् and मनस्, you bring Vedic wisdom to me. आणी means the one who brings, आनयति इति आणीः. So may you be the bringer of, may You two (आणीः) bring for me वेदस्य – the Vedic wisdom. The wisdom being of शब्द पमाण, here knowledge comes through the words alone. स्थः means भवतः. You may bring the Vedic wisdom and I may receive also but afterwards it may go also, therefore I have an additional request श्रुतम् मे मा प्रहासीः – What I have listened should not be given up. So, may you not erase, may you not remove whatever has been श्रुतम् तेजसि नावधितमस्तु has been put in another language here. मे श्रुतम् मा प्रहासीः – हा to give up (प्रहासी – हा धातु, मध्यम पुरुष-परस्मैपदि – लुङ्). This is Lord's grace. मया श्रुतम् ज्ञानम् मत्सकाशात् न निर्गच्छतु, विस्मृतम् मा अभूत्. I also must attempt to not to give up. I also should try my best not to forget. How to avoid forgetfulness? अनेन अधीतेन अहोरात्रान् सन्दधामि – may I spend day and night in the thought of what I have learnt! सन्दधामि means spend time. How often you dwell on वेदान्त ask yourself. As often as possible it is done, it will work. Therefore, श्रवणम्, मननम् and निदिध्यासनम्. Teacher can take care of only श्रवणम् aspect, मननम् and निदिध्यासनम् the teacher cannot do. अधीतेन means अध्ययनेन. Therefore, the student

says अनेन अधीतेन – with whatever I have learnt अहोरात्रान् सन्दधामि like a cow chewing the cud, I will also chew the Vedantic cud and assimilate it for myself. अहनि यत्रौ च आलस्यम् परित्यज्य निरन्तरम् पठामि इत्यर्थः. ऋतम् वदिष्यामि – I shall tell only the truth that I have learnt from वेदान्त. So परमार्थ तत्त्वम् एव अहम् वदिष्यामि. I will not talk about any other thing, अन्या वाचः विमुञ्चथ. I will talk about only ब्रह्मन् or any other topic related to ब्रह्मन् सत्यम् वदिष्यामि – I shall speak only the truth. I shall not compromise with the spiritual teaching, because in the scriptures bitter truths are mentioned. For the sake of society a person cannot change it. Whatever it is I have to clearly say. Suppose I have to say ज्ञानात् एव कैवल्यम्. Now, you might have read in some books – भवत्या मोक्षः, कर्मणा मोक्षः. Then if you say ‘no भक्ति will give मोक्ष’, some people will not like it. So for their sake I should not say ‘ok भक्ति will also give मोक्षः’. Compromising means it will become a business talk. So if I am teaching, whether student accepts or not is none of my business. I have to clearly tell, कर्म is for वित्तशुद्धि, not for मोक्ष, भक्ति is for only वित्तनैश्चल्यम् not for मोक्ष. ज्ञान alone will give मोक्ष. I should not compromise for the sake of accommodating all types of people. That is called सत्यम्. I should tell what exactly is said in the scriptures whether people like it or dislike it. तन्मामवतु – Let that Lord, प्रकाशरूप ब्रह्मन् (सगुण ब्रह्म), because तत् सगुण ब्रह्म माम् अवतु protect me. तत् वक्तारम् अवतु – let that Lord protect my teacher. Protect me means by giving me सम्यग् बोधेन, right understanding; I should not misunderstand what the teacher says. विद्या or अर्थ प्रकाशरूपेण माम् अवतु – let the lord protect by revealing the correct meaning. Let the lord protect the teacher also by giving him बोधकत्वसामर्थ्यप्रदानेन the power of communication.

He should not miss the target. It is repeated twice to indicate its importance. पूर्वम् साधनकाले शिष्याचार्ययोः पालनम् प्रार्थितम् । इदानीम् फलकालेऽपि प्रार्थ्यते । तत्र यावत्, शिष्यस्य अविद्याकार्यनिवृत्तिः फलम् । आचार्यस्य तु विद्यासम्प्रदायसंरक्षणजनितः सन्तोषः फलम् । अवतु वक्तारमिति द्विवचनम् अध्यायपरिसमाप्त्यर्थम्, समाप्तिद्योतकम् । शाङ्करभाष्यम् is not available for this शान्तिपाठ.

प्रश्न उपनिषत्

उपनिषत् शब्दार्थः –

The essential meaning of उपनिषत् शब्द is ‘the destroyer of संसार’. संसार नाशिका. This meaning is derived from the word उपनिषत्. There is a beautiful श्लोका revealing the meaning of the word उपनिषत्.

उपनीये ममात्मानम् ब्रह्मापास्तद्वयम् पुनः ।

निहन्त्यविद्याम् तज्जम् च तस्मात् उपनिषन्मता ॥

उपनीये ममात्मानम् – उपनि means that which takes near to. Who is taken to whom? Here the उपनिषत् takes the जीवात्मा – इमम् आत्मानम् – the संसारी आत्मानम्, the miserable student. So इमम् आत्मानम् उपनिय. To whom? ब्रह्म अपास्त-द्वयम् पुनः – the जीवात्मा is taken to ब्रह्म, परमात्मा. What type of ब्रह्मन् it is? अपास्तद्वयम् – which is free from all dualities, which is पूर्णम्, अद्वयम्, अनन्तम्, निर्विशेषम्, निर्विकल्पम्. So, अपास्त-द्वयम् अद्वैतम् इत्यर्थः. अपास्तम् means free from; द्वयम् means duality. So this उपनिषत् takes the जीवात्मा near the परमात्मा. This is the meaning of the portion उपनि.

Now सद् means निहन्ति अविद्याम् तज्जम् च. By way of uniting the जीवात्मा and परमात्मा what does the उपनिषत् do? निहन्ति destroys अविद्याम् – ignorance. So it destroys the ignorance which created a division between जीवात्मा and परमात्मा. So by way of pointing out the unity between जीव and ब्रह्मन्, identity between जीव and ब्रह्मन्, the उपनिषत् destroys the ignorance which divides जीव and ब्रह्मन्. Does it

destroy only ignorance? No, not only that तज्जम् च – anything that is born out of ignorance also is destroyed. तज्जम् means अविद्या जम्. So, अविद्यायाः यत् जातम् तत् सर्वम् अपि अवसादयति निहन्ति नाशयति. What is that that is born out of अविद्या? All problems, generally known as संसार, are born out of अविद्या. Therefore, तज्जम् means संसार. So it destroys ignorance and ignorance born संसार also. Because अहङ्कार is born out of ignorance, कर्तृत्वभोक्तृत्व is born out of ignorance, कर्म is born out of ignorance and कर्मफलम् in the form of पुण्य-पाप is born out of ignorance and because of कर्मफलम्, सुख-दुःख is born out of ignorance and because of that again पुनरपि जननम् पुनरपि मरणम् is born of ignorance. So ignorance creates अहङ्कार, कर्तृत्व, काम, कर्म, पुण्य-पाप, पुनर्जन्म and सुख-दुःख. This group of seven is called संसार. The root of all this is अविद्या. And the उपनिषत् destroys अविद्याम् and also the seven-fold संसार born out of this अविद्या. So, तस्मात् उपनिषत् मताः. Therefore, since it is the destroyer of संसार it is called उपनिषत्. So according to the derivation the final meaning of उपनिषत् is उपनि means that which unites जीवात्मा and परमात्मा, सद् means that which destroys संसार. Therefore, the final meaning is ‘that which unites जीवात्मा and परमात्मा and thus destroys the संसार’ is called उपनिषत्.

The word उपनिषत् itself is used in two different meanings.

- i). The very text itself – the word and sentences themselves is called उपनिषत्. The वेदान्त वाक्यानि are called उपनिषत्.
- ii). By the analysis of the वाक्यम्, वाक्यम् is the one which you read, which you hear, which you do विचार, मीमांसा, after the analysis of the वेदान्त वाक्यानि, a knowledge is born in the mind which is not

a visible knowledge, which is not an audible one, this knowledge born out of the enquiry is also called उपनिषत्.

So उपनिषत् means the very वाक्यम् which is शब्दात्मकम् – the form of sound is also called उपनिषत्. And out of the sound when you understand, a knowledge comes which is वृत्त्यात्मकम्, अन्तःकरण वृत्त्यात्मकम् that is also called उपनिषत्. In fact when a person reads उपनिषत्, suppose without enquiring the meaning, for him उपनिषत् is mere sound alone. So one sound or शब्द and another one is अर्थ. शब्द is प्रमाणम् and अर्थ is प्रमा. When you say उपनिषत् it refers to both. So we study उपनिषत् for उपनिषत्. We study उपनिषद् वाक्यम् to get उपनिषद् वाक्य अर्थम्. If उपनिषत् means both the sound and the meaning then which is primary meaning and which is secondary meaning? The meaning, the knowledge alone is the primary meaning of the word उपनिषत्. The text is really not उपनिषत्, but out of the study of the text if we get a knowledge that knowledge is called उपनिषत्. Knowledge is the primary meaning of the word उपनिषत् because of the following reasons. As stated already उपनिषत् is the destroyer of संसार, now does the वेदान्त - वाक्यम्, the words and sentences destroy the संसार or understanding of the words and sentences remove the संसार. If words can remove the संसार, we need not attend the class because by reading the text itself it will do the purpose. If the उपनिषद् शब्द राशिः, the उपनिषद् वाक्यम् can liberate, then anybody can get liberation by वाक्य आवृत्तिः. Therefore उपनिषद् वाक्यम् cannot destroy संसार. Therefore, it cannot be really called उपनिषत्. Secondly it can be called so. But the primary meaning of the word उपनिषत् is by the analysis of the वेदान्त

वाक्यानि what knowledge comes like अहम् ब्रह्म अस्मि, I have no desires, I have no limitations, I have no problems, न बन्धुः न मित्रम् गुरुर्नैव शिष्यः, न मे द्वेषरागौ न मे लोभमोहौ, when that wisdom comes, that wisdom is the primary meaning of the word उपनिषत्.

प्रश्नोपनिषत् belongs to अथर्वण वेद. This उपनिषत् is known as a commentary upon मुण्डकोपनिषत्. It is nothing but an elucidation, throwing some more light upon the मुण्डकोपनिषत्. Therefore मुण्डकोपनिषत् is called मन्त्रोपनिषत् and प्रश्नोपनिषत् is called ब्राह्मणोपनिषत्. In the वेद itself generally they divide it into मन्त्र-भागः and ब्राह्मण-भागः. Generally the ब्राह्मण-भागः will be elaborating, commenting upon the मन्त्र-भागः. In fact the definition of the वेद, they say, मन्त्रब्राह्मणयोः समूहः वेद – वेद is a mixture of मन्त्र and ब्राह्मण; मन्त्र being the summarized portion of the वेद and ब्राह्मण being they elaborated portion the वेद. This relationship is there between मुण्डक and प्रश्न. Therefore many of the topics are nothing but the elaboration of the मुण्डक portion alone. For example, in मुण्डकोपनिषत् two विद्या were introduced परा and अपरा विद्या. In अपरा विद्या, कर्म and उपासना were mentioned and here, in प्रश्नोपनिषत्, कर्म and उपासना will be dealt a little more elaborately, detailedly. And in मुण्डकोपनिषत् two गतिः were talked about कृष्ण गतिः and शुक्ल गतिः, they are clearly discussed in प्रश्नोपनिषत्. This is about कर्म portion which is dealt in 1st chapter. The 2nd and 3rd chapters are devoted for उपासना portion especially प्राणोपासना. From 4th the chapter onwards the परा विद्या is discussed through सुषुप्ति विचार and also in the 6th chapter through षोडशकलापुरुषः. In the 5th Chapter ऊँकार उपासना is dealt with, which

was also hinted in मुण्डक as २-२-३ to २-२-४. It is called as प्रश्नोपनिषत् because each chapter is introduced with a question and each topic is given as an answer to that question.

छान्दोग्य उपनिषद्

छान्दोग्य is very famous because of two reasons.

i). It is the very famous उपनिषद् among the ten उपनिषद्s, the great माहावाक्यम् – तत् त्वम् असि is occurring in छान्दोग्य only.

ii). In the ब्रह्मसूत्र, व्यासचार्य makes maximum reference to छान्दोग्य alone. Not only that, in शङ्कराचार्य भाष्यम्'s also maximum quotations are from छान्दोग्य only. Therefore, शङ्कराचार्य and also व्यासचार्य feel that छान्दोग्य is very important. If one goes to study ब्रह्मसूत्र without studying छान्दोग्य he won't be able to make out head or tail in ब्रह्मसूत्रs because often the reference is to छान्दोग्य.

Meaning of the word उपनिषद् :

In the word उपनिषद्, उपनि means Self-knowledge, ब्रह्मविद्या or आत्मविद्या and सद् means the destroyer of संसार, the problems of life. So उपनिषद् means Self-knowledge or ब्रह्मज्ञानम् – the destroyer of संसार.

छान्दोग्य is derived from छन्दोगः which means छन्दस् वेद. छन्दस् has many meanings. Vedic meter is called छन्दस्, वेद मंत्र are also called as छन्दस् and the four वेद also are called as छन्दस्. गः means one who sings, a singer. Therefore, छन्दोगः means छंदः गायति इति छंदोगः – the singer of the वेदs is called छन्दोगः. Who is the singer of the वेद? सामवेदी alone sings the वेद. Therefore, छन्दोगः means a सामवेदी – a

person belonging to सामवेद, सामवेदाध्यायी. Because in ऋग्वेद a person doesn't sing he only chants, nobody will say he sings ऋग्वेद, ऋग्वेदम् पठति एव न तु ऋग्वेदम् गायति । यजुर्वेदम् अपि पठति किन्तु सामवेदम् न पठति, सामवेदम् गायति । एतत् सामगायन्नास्ते । गायन्ति यम् सामगाः । In fact साम means music because of सम भाव – यत्र समत्वम् वर्तते ऋतम् वर्तते । When sound is set to particular स्वराः, भाव, राग, ताल etc then it becomes a harmonious song. Since there is समत्वम् or harmony music is called साम. In साम singing is involved. This उपनिषत् belongs to सामवेदि – a person belonging to सामवेद. छन्दोगानाम् उपनिषत् । सामवेदीनाम् उपनिषत् । छन्दोगानाम् यम् छान्दोग्यम् । It consists of 8 chapters and each chapter is divided into sections. The 1st five chapters are dealing with उपासनानि only. The last three chapters deal with वेदान्त. Of these the 6th chapter alone is the most famous chapter consisting of तत् त्वम् असि माहावाक्यम्. The 6th chapter is famously known as सत् विद्या because there alone the discussion begins with सत् एव सोम्य.

बृहदारण्यक उपनिषत्

In the word बृहदारण्यकोपनिषत् there are three parts बृहत्, आरण्यक and उपनिषत्. The meaning of the word उपनिषत् is familiar. The primary meaning is ब्रह्मविद्या. The उपनिषत् through three portions उप, नि, सत् indicates the benefit of ब्रह्मविद्या and the conditions to gain that benefit and also the method of gaining this knowledge.

‘सत्’ means अवसादयति इति सत् – the destroyer of ignorance because any knowledge will be a destroyer of ignorance. Therefore, ब्रह्मविद्या is primarily the destroyer of ignorance, अज्ञाननाशकम्. Once ignorance is destroyed, the ignorance of the ब्रह्मन् is destroyed, ब्रह्मविद्या ब्रह्मविद्या नाशिका भवति; ब्रह्म अविद्या is the cause of संसार and the cause of संसार is destroyed. ब्रह्मविद्या नाशे संसार कारण नाशः. When संसार कारणम् is destroyed then the संसारकार्यम् also is destroyed. So संसार कारण अविद्या नाशे सति अविद्यायाः कार्यभूत संसारस्यापि नाशः अवश्यम् भवति । कारणनाशात् कार्य नाशः । हेतु नाशात् फलनाशः । निमित्त नाशात् नैमित्तिक नाशः । Therefore it can be said that ब्रह्मविद्या not only destroys ignorance, but it also destroys संसार, sorrow. So, therefore, ब्रह्मविद्या साक्षात् अज्ञान नाशिनि परम्परया संसार नाशिनि, ब्रह्मविद्या directly destroys ignorance, indirectly destroys संसार. Thus it is a two-fold destroyer. Thus, अज्ञानं संसारं च अवसादयति इति सत् इत्युच्यते ।

Another meaning for the word सत् : The root सत् has got a meaning of reaching or leading to a place, गमयति. So सत् means the one who is a taker, a leader, a reacher. Where ब्रह्मविद्या does take a person

to? ब्रह्म गमयति इति सत्. Thus ब्रह्मविद्या takes a person to ब्रह्मन्. In मुण्डक we have seen सः यो ह वै तत् परमम् (३-२-९) the one who knows ब्रह्मन् by his mere knowledge becomes one with ब्रह्मन्. Therefore, Knowing ब्रह्मन् is 'Reaching' ब्रह्मन्. ब्रह्मविद्या removes the distance between you and ब्रह्मन्. That is what is meant by 'Taking'. ब्रह्मवित् आप्नोति परम् ब्रह्म. The previous meaning was – it destroys sorrow, the present meaning is – it takes you to ब्रह्मन्. What is the nature of the ब्रह्मन्? आनन्दो ब्रह्मेति व्यजानात् । आनन्दात् एव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्याभिसंविशन्ति ।। ब्रह्म is आनन्द स्वरूपम्. Therefore 'Taking' to ब्रह्मन् means 'Taking' to आनन्द. So therefore ब्रह्म प्राप्ति can be translated as आनन्द प्राप्ति.

So we have two meanings for the world सत् – दुःख निवृत्तिः and आनन्द प्राप्तिः. Therefore, सत् is that ब्रह्मविद्या which eliminates the sorrow and gives joy. दुःखं अवसादयति आनन्दं प्रापयति इति सत्. This is the benefit of ब्रह्म ज्ञानम्.

We shall now see the meaning of the word नि. नि indicates the conditions for gaining this benefit. The conditions are the knowledge should be निश्चयात्मक ज्ञानम्. That means

- The knowledge should be clear,
- The knowledge should be free from doubts,
- The knowledge should be free from our habitual complexes at the mental level.

Our intellectual personality and our mental personality are interconnected; one can influence the other. Therefore even if we are intellectually sharp enough to grasp the teaching, if we don't have emotional maturity, emotional freedom from complexes, emotional hang-ups like jealousy, frustration etc. All these are complexes at mental level called विपर्यय प्रतिबन्धः – the inborn and developed complexes. Some complexes are from birth picked up from our parents themselves and so many others are picked up in due course. Because of our background all these are mental problems. Therefore the knowledge should be free from doubts which are the problem at the intellectual level. And the knowledge should be free from विपर्यय which is the problems at emotional level. That is why it is often heard that I understand वेदान्त but I am not able to face situations in life. Here the problem is not the absence of knowledge. Here the problem is emotional maturity or the emotional soundness has not been attained. And as far as emotional maturity is concerned वेदान्त doesn't deal with that. Emotional maturity is not *Vedantic* department; it is धर्मशास्त्र department. So, the entire धर्मशास्त्र is full of values. अमानित्वम्, अदंभित्वम्, अहिंसा, क्षान्तिरार्जवम्. All values, morals, ethics etc provide that emotional soundness, maturity. And only when that is there, the knowledge will be free from विपर्यय प्रतिबन्धः. And such a knowledge is called अप्रतिबन्ध ज्ञानम्. अप्रतिबन्ध ज्ञानम् means a knowledge which is free from the intellectual obstacles of doubts and emotional obstacles of विपर्यय. For that only we have श्रवणम् – for clarity of knowledge, मननम् – for taking care of doubts at the intellectual level, निदिध्यासनम् – an alert life dropping various complexes which is to remove विपर्ययः or विपरीत

भावना. So this is called here as 'नि' – निश्चय ज्ञानम्, स्थिर प्रज्ञा, ज्ञान निष्ठा, अप्रतिबन्ध ज्ञानम्. This is the condition.

'उप' indicates the method of gaining this knowledge. The only method is गुरु उप सदनम् – going to a teacher with all humility, with all respect, with all reverence, with all faith.

तत् विज्ञानार्थम् सः गुरुम् एव अभिगच्छेत् (मुण्डक १-२-१२)

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया (गीता ४-३४).

आचार्यवान् पुरुषो वेद (छान्दोग्य ६-१४-२),

आचार्यात् एव विद्या विदिता साधिष्ठम् प्रापयति (छान्दोग्य ४-९-३).

All these indicate that we have only one मार्ग and that is going to a teacher. And we find that in the scriptures even greatest of ऋषिs and even the most popular and famous ऋषिs shed their ego, go to a teacher, do साष्टांग प्रणाम् and learn. Just bending of the body itself is the deflation of the ego. So, therefore, one has to surrender to a teacher and surrender to the teaching and ask for the teaching directly and never indirectly. There is no wrong in admitting the ignorance when it is a fact. And, therefore, the method is not reading the उपनिषद्, not reading the commentaries but गुरु उपदेश श्रवणम्. That is why it is always said वेदान्त श्रवणम् and not वेदान्त पठणम्. Thus, 'उप' indicates गुरु शास्त्र प्रमाण द्वारा प्राप्तिः. 'नि' indicates दार्ढ्यम्, निश्चयः and 'सत्' indicates the प्रयोजनम्. So, the final meaning of the word उपनिषत् is *'that knowledge which will destroy sorrow and gives happiness if it is clearly gained (नि) and assimilated by approaching a teacher'*. If you join all of them it will

boil down to ब्रह्मविद्या. This is the primary meaning. The ब्रह्मविद्या is the प्रमा gained through शब्द प्रमाणम् or शास्त्र प्रमाणम्. Since the Upanishadic words or text giving this knowledge, the textbook also is indirectly called by the name उपनिषत्. The primary meaning of the word उपनिषत् is not the textbook but is the knowledge which obtains in the mind. So, always उपनिषत् is in the mind and not in the text. The secondary meaning refers to the प्रमाणम्. प्रमा is the primary meaning and प्रमाणम् secondary meaning of the word उपनिषत्. प्रमा is taken as the primary meaning because it destroys the संसार. The text book or प्रमाणम् cannot destroy संसार otherwise everybody would have chanted उपनिषत्s and got liberated. So, from this it is clear that words are called secondarily as उपनिषत्. By the analysis of the words an understanding comes in the mind and that understanding destroys संसार. Therefore, technically it is said वृत्तिज्ञानम् एव उपनिषदः मुख्यार्थः । अहम् ब्रह्म अस्मि इति वृत्तिज्ञानम् एव उपनिषत् पदस्य मुख्यार्थः । अहम् ब्रह्मास्मि इति वृत्ति उत्पादक शब्दाः लक्षणया उपनिषत् इति उच्यते ॥ This is the गौणार्थः. प्रमा जनके शब्दे लक्ष्यार्थः ।

बृहदारण्यक उपनिषत् text occurs in शुक्ल-यजुर्वेद. शुक्ल-यजुर्वेद has got two शाखा's – काण्व शाखा and माध्यन्दिन शाखा. Generally, different मन्त्रs occur in different शाखा's. For example, तैत्तिरीय उपनिषत् occurs in तैत्तिरीय शाखा and not in कठ शाखा. But here, peculiarly, the बृहदारण्यक उपनिषत् occurs both in काण्व and माध्यन्दिन शाखा. It is repeated twice in the वेदs. Between these two शाखा's there are only certain slight differences in the text. Mostly it is repetition. The version which शङ्कराचार्य has written commentary

belongs to काण्व शाखा. Broadly the उपनिषद् has been divided into three portions; each one being called as काण्ड – काण्डत्रयम्.

- i) मधुकाण्ड,
- ii) मुनिकाण्ड or याज्ञवल्क्य काण्ड,
- iii) खिलकाण्ड.

The aim of is मधुकाण्ड is उपदेशः – the teaching of ब्रह्मन्. Therefore, sometimes it is also called as उपदेश काण्ड. It is called as मधुकाण्ड because in this काण्ड, in a particular place ब्रह्मन् is revealed as the अधिष्ठानम् of the interrelated world. And for this the उपनिषद् elaborately discusses the interdependence of the world. उपकार्य उपकारक भावः. This भावः is revealed by a special word मधु. मधु is the technical word used to indicate the interrelationship of the worlds and through that ब्रह्मन् is revealed. This portion is very famous in the बृहदारण्यक उपनिषद्. Therefore, this काण्ड is called by the name मधुकाण्ड.

The main theme of मुनिकाण्ड is उपपत्तिः or reasoning, giving logical support to the teaching, showing the propriety of the teaching, showing the soundness of the teaching, showing the unshakability of the teaching. If the first can be compared to श्रवणम्, the second can be compared to मननम्. Therefore, sometimes, it is called as याज्ञवल्क्य काण्ड. This काण्ड is called as याज्ञवल्क्य काण्ड because, throughout this portion याज्ञवल्क्य happens to be the teacher. Not only याज्ञवल्क्य is the teacher of this particular portion, generally, most of the शुक्ल-यजुर्वेद is

attributed to याज्ञवल्क्य himself. याज्ञवल्क्य has got another name वाजसनेय and वाजसनेयि is the teaching. He got this name because his गुरु is supposed to be सूर्य भगवान्. And सूर्य has got the name वाजसनिः. वाजम् means अन्नम्. सनिः means one who gives. सन्नोति, ददाति इति सनिः. सूर्य भगवान् alone gives us food and energy. Therefore, सूर्य is called वाजसनिः. And Surya's disciple is called वाजसनेय. The entire शुक्ल-यजुर्वेद is often called as वाजसनेयि संहिता.

खिलकाण्ड contains varieties of उपासना's mainly and also कर्म's. It is called as खिल because, it is a compilation, anthology. Different उपासना's as are compiled and joined together. There is no systematic development, different उपासना's are given. In fact in many positions of the वेदs we get खिलकाण्ड. In संस्कृतम् it is also called as अनुबन्ध – an appendix.

Each काण्ड is divided into two chapters. So there are six अध्यायाः, षडध्यायि. Each अध्याय is divided into sections called ब्राह्मणम्.

It is called as बृहदारण्यक because it is very big. बृहत्त्वात् बृहत् ,great or big in the sense of ग्रन्थतः अर्थतः च बृहत्त्वात्. It is great in both quantitatively and qualitatively. In terms of content it is greatest; Vedantic content is plenty. All important ideas contained in all other उपनिषत्'s. is in बृहदारण्यक. Generally it is studied in the forest; therefore, it is called आरण्यक after सन्न्यास.

In this उपनिषद् वेदान्त is dealt in its full depth and contains all the important ideas contained in other उपनिषत्s and also more, much more other ideas are discussed. अरण्ये अनूच्यमानत्वात् आरण्यकम् –

since it is generally studied in the forest. This is just to indicate the सन्न्यास or वानप्रस्थाश्रम, because, generally, we say the ritualistic portion of the वेदs known as the ब्राह्मण portion corresponds to the गृहस्थाश्रम as it is primarily meant for activity. And आरण्यक portion generally corresponds to वानप्रस्थाश्रम because, it is supposed to be उपासना प्रधानम्. Thus आरण्यकम् contains lots of उपासना and generally they are followed in वानप्रस्थाश्रम. And at the end of the आरण्यक, the Upanishadic portion comes which is generally connected to सन्न्यासाश्रम. So, कर्म, उपासना & ज्ञानम् corresponds to गृहस्थ, वानप्रस्थ & सन्न्यासाश्रम. The idea is by the time a person goes through कर्मकाण्ड and उपासनाकाण्ड, he would have gone through गृहस्थाश्रम completely and he would have fulfilled all the world desires – अर्थ & काम, he would have done sufficient rituals for purification. Therefore, a person is matured by that time. Therefore, when an ideal Vedic life is followed a person is ripe by the time of the end of his middle age. Maturity is measured in terms of detachment or renunciation. Therefore, सन्न्यास or सन्न्यासाश्रम indicates a maturity, renunciation & detachment. Only a matured, detached person can grasp उपनिषद्. Therefore, it is called as आरण्यकम्. A teaching which is grasped by matured people, detached people. Therefore, अरण्ये सन्न्यासिभिः सन्न्यासिभ्यः सकाशात् अनूच्यमानत्वात् । Generally, sannyasins study from sannyasins in the forest. Therefore, it is called आरण्यकम्. By renunciation external सन्न्यास alone is not meant; internal सन्न्यास also can make a person सन्न्यासि - गृहस्थसन्न्यासि.

So, बृहत्वात् बृहत् अरण्ये अनूच्यमानत्वात् आरण्यकम्
दुःखनिवर्तकत्वात् आनन्दप्रापकत्वात् च उपनिषत् एवम् बृहदारण्यक
उपनिषत् इति नाम ॥

[Based on the Lectures of Swami Paramarthananda Saraswati]